A boke ma=

de by John Frith prisoner in the tower of London/ answeringe vnto ✠ mores lettur which he wrote agenst the first title treatyse that John Frith made concerninge the sacramente of the body and bloude of/ christ vnto which boke are added in the ende the articles of his examinacion before the bishoppis of London/Winchestur and lincoine/in Pauleys church at London//for which John Frith was condempned ād after burēt in smithfelde with out newgate the fourth daye of Julii. Anno. ć 533.

¶ Mortui resurgent.

GR. III.
BR. MUS.

¶ The preface of this boke.

Race and encrease of the
welege from God the fa-
der thorow oure lorde Je-
sus crist/be with the chri
sten reader / and with all
that love the lorde vnfay
nedly Amen.

I chaūced bring in these
parties/to be in cōpanie
with a christen brother wiche for hys commen-
dable cōuersation/ And sobre behavour myght
better be a bishop thē many that weare myters
yf the rewle of. s. Paule were regarded in ther
election. Thys brother after meche communica
tion/desyred to knowe my mynde as touchynge
the sacrament of the body and blode of oure sa
viour Christ. Whiche thynge I opened vnto
hym accordynge to the gift that god had gevyn
me. Firste I proved vnto hym that yt was non
article of oure fayth necessarie to be beleved vn
der payne of dānacio Thē I declared that christ
had a naturall bodie/even as myne ys(savyng
synne)and that yt cowde no more be in two pla
ces at once then myne can. Thyrdly I shewyd
hym that it was not necessarie/that the wordes
shulde so be vnderstonde as they sounde. But
that yt myght be a phrase of scripture / as ther
ar innumerable. After that I shewyd hym cer-
ten suche phrases and maner of speakyng. And
that yt was well vsed in oure englishe tong ād
finally I receyved after what maner they myght

1. Tim. 3.
Tit. 1.

It ys non artycle of oure fayth necessa
rely requyred to be receyued accordynge to christes institucyon/
not fearyng the frowarde alteracyon that the ge
sters vse contrarie to the firste forme and institu
cion.

When I had sufficiently published my mynde/ he desired me to entitle the some of my wor=
des/ and write them for hym/ be cause they semed ouerlonge to be well retayned in memorie. And albeit I was loth to take the mater in hande/ yet to fulfyll hys instant intercession/ I toke vppon me to touche this terrible tragedie/ and wrote a treatise/ whyche be side my paynfull im
prysonmēt/ ys lyke to purchase me moste cruell deth/ which I am redie and glade to receyue by the spirite and inward man (although the flesshe be fraple) when so ever yt shall please god to lay yt vppon me. Notwithstondinge to say the tru the I wrote yt not to the intent that yt should haue byn published For thē I wolde haue touched the mater more cruelly/ and haue writyn/ as well of the spirituall eatynge and drynkyn=
ge whiche ys of necessite/ as I do of the carnall whiche ys not so necessarie/ for the treatise that I made was not expedient for all men/ albeit yt weare sufficient for them whom I toke in hande to enstruct. For they knewe the spirituall and necessarie eatynge and drynkynge of his bo die and bloode which ys not receyued with the teth and belye/ but with the eares and fayth/ and only needed instrucyon in the outward ea=
tynge/ whiche thynge I therfore only declared But now yt ys commen abrode and in many mens mowthes/ in so moche that matter more w

of late

rie to be beleved vnder peyne of dāpnacion
of late hathe bulled hym selfe to medle in all so
the materes (of what zele I wyll not defyne)
hath sore labored to cōfute yt but some men thin
ke that he ys ashamed of his yke and for that
cause doth so diligently suppresse the worke ꝧ
he prynted. For I my selfe saw the worke in
prent in my lorde of wynchesters howse/vppon
S. Stephyas day last passe. But nether I ne
ther all the frendes I cowd make/might attay
ne any copie/but only one wryten copie which
as yt semed was drawyn oute in great halte nat
withstondinge I can not well Judge what the
cause shulde be/that hys boke ys kept so secret
te. But this I am right sure of/that he never
touched the foūdaciō that my treatise was buyl
ded vppon. And therfore syth my foun
dacion stondith so sure and invinci
ble (for els I thynke verely he wol
de sore have labored to have
vndermined yt) I wyl ther
vppon buylde a lytle mo
re/and also declare
that his ordinan
ce ys to slender
to breake yt
downe all
though
yt we
re sett vppon a wors foundacyon.

It ys non article of our faythe necessa

The fondacion of that lytle

treatise was that yt ys non article of our fayth necessarye to be beleevyd vnder payne of dampnacion/that the sacrament shuld be the naturall bodie of chriſte: which thyng ys proved/on this maner.

FIrste we muste all aknowelege that yt ys noy article of fayth which can save vs noy which we are bounde to beleve vnder the payne of eternall damnacion. For yf I shulde beleve that hys verey naturall bodye wythe fleshe and blood were naturaly in the brede & wyne/that shulde not save me/seinge many beleve that/ and receyve yt to ther dampnacyon/for yt ys not hys presense in the brede that can save me/but hys presence in my herte thorough fayth in hys blode/ yo hathe washed oute my synnes and pacyfied the faders wrathe toward me. And agayne yf I do not beleve his bodyly presence in the brede & wine/that shall not dampne me/ but the absence out of my harte thorough vnbeleffe. Now yf they wolde here obiecte that though yt be truth that the absence oute of the brede coulde not dampne vs; yet are we bounde to beleve yt/be cause of goddes worde whiche who beleveth not/as moche as in hym lyeth/ maketh god a lyer. And therfore of all obstinat mynde not to beleve hyswordr/may be an occasiō of dāpnaciō

Obiectiō

Solucio

To thys we may answer/that we beleve god

des wor-

rie to be beleued vnder peyne of dampnacion
des wozde and knowelege that yt ys trewe: and
in this we dissent whether yt be trewe in the
sense that we take yt in oz in the sence that ye
take yt in And we say agayne/that thoughe ye
haue(as yt apereth vnto yow)the evident wozdes
of chzist/&d therfoze cõsiste in the barke of the
letter: yet are we cõpelled by conferringe of the
scryptures to gether within the letter to serche
oute the minde of o' sauio' wh spake the wozdes
And we saye therbly/that we w it not of an ob
stinate mide. Foz he that defendeth a cause obsti
natly (whether yt be true oz false) ys euer to be
reprhended. But we do yt to satisfie our cõscien
ces whiche are cõpelled by other places of scrip
ture/reasons and doctours so to Judge of yt
And evyn so ought yow to Judge of youre par
tie/and to defende youre sentense not of obsti=
natie/but by the reason of scriptures which can
se yow so to take yt. &d so ought nether parties
dispyse other/foz eche seketh the glozie of god/
and the trew vnderstondynge of the scripture.
This was the fondacyon of my firste treatise
that he hathe left vnshakyn/which ys a great
argumẽt that yt ys very true Foz eis hys preg
nant wit could not haue passed yt so clene ouer
But wolde haue assayled yt with some sophisti
call cauellacyon which by hys paynted posies
he might so haue collered/that at the lest he
might make the ignozãt some apparẽce of trow
the/as he hathe done a gaynste the rellerue of
my firste treatice/which neuertheles ys true &d
shall so be prooved.

And firste that yt ys none article of our fayth

It ys non article of oure fayth necessa
rie to be beleved vnder payne of dãp
nacyon may thus be furder confermed! The sa
me faithe shall save vs which saved the old fade
res before Christ ys incarnacyon But they we
re not bounde vnder payne of dampnacyon to
beleve this poynt, therfore yt shall follow that
we are not bounde therto vnder the payne of dãp
nacyon. The furste parte of myn argument
ys proved by. S. Iusten ad Dardamũ. And I
dare boldly say almost in all. C places. For I
thynke there be no proposicõ wch he doth more
often inculcate then this / that the same fayth
saved vs wch saved o' faders. The seconde par=
te ys manyfest / that yt needeth no probacyon.
For how coulde they beleve that thynge wch was
never sayde nor doñ, and wch out the worde they
coulde haue no fayth / vppõ the trewth of thes
too ptyes muste the cõcionãs newes folowe. Not
withstondinge they all did eat Christys bodye ãd
dronke hys bloode spñally, although they had
hym not ꝑsent to ther teth. And by that spñall
eatynge (wch ys the fayth in hys body & bloode)
wer saved as well as we ar. For alsone as o' fore
Adam: father Adã hade trãsgressed goddes precept, ãd
was fallen vnder cõdempnacyõ, oure moste mer
cyfull father of hys gracyous favo' gave hym
the promise of heithe and cõfort, wherby as ma=
ny as beleved yt / were saved from the thraudõ
of their trãgressyon, the worde ãd promyse was
this / I shall put enmyte betwene the ãd the wo
man, betwene thy sede and her sede, that sede
Gene. 3: shall trede the ofi the hede, and thow shalt trede
yt ofi the hele. In thys promisse they had kno=
weiege

rie to be beleved vnder payne of dampnacyō
weiege that Chriſte ſhulde becom the ſede oz ſo
ne of a womā/ād that he ſhulde diſtrope the de
vyll wᵗ all hys power/ād dilyuer hys faytheful
frō ther ſynnes. And where he ſayd that the de
vyll ſhulde treade pt on the hele/they vnderſtod
ryght well that the devyll ſhulde fynde the mea
nes by his wyles & wycked miniſtres to put
Chriſte to dethe. And they knewe that god was
true/and wolde fulfyll hys promiſſe vnto them
and hartely longed after this ſede/and ſo dede
bothe eate hys bodye and dzynke hys bloode/
knowelegynge wᵗ infinite thankes/ that chriſte
ſhuld foz ther ſynnys take the pfite nature of
manhode vppon hym/and alſo ſuffer the dethe.
This promiſſe was gevyn to Adam/and ſaved
as many as did beleve and were thankefull to
God foz hys kyndenes and after pt was eſtablyſ
hed vnto our father Abzaham by the wozde of
God/which ſayd/in thy ſed ſhall all nacyons of
the erthe be blyſſed. And with hym God made a
couenant that he wolde be hys God ād do hym
good. And Abzaham agayne promiſed to kepe
hys preceptes and walke in hys wayes. Then
God gave hym the ſacrament of cyrcumcion ād
cauled that hys covenant which thynge not wᵗ
ſtondynge was not the very covenant in dede/
although pt were ſo cauled. But was only
aſſigne/tokyn/ſacrament oz memozyall of the
couenant that was betwene God and hym/wᵗ
che myght expound our matter/pf men hed
yen to ſee. After that God promiſed hym a ſo
ne/when hys wyffe was paſt chylde bearynge
and he alſo very old. Neuertheleſſe he doubted

Abzahā
Gene.12.

not of

It ys none article of o' faythe neteffs
not of goodes worde. But sneryp beleved that
he w promised yt was able to performe yt. And
that was recounted vnto hym for ryghtwysnes
Thys Abraham did bothe eate hys bodye and
drynke hys blode (thorough faythe) beleevinge
verely that Christ sholde take our nature and
sprynge oute of hys sede as touchynge hys fle
she) and also that he sholde suffer dethe to rede-
me vs. And as Christ testifyeth he hartely desy
Joan. 8. red to se the day of Christ. And he sawe yt and re
toysed he sawe yt in faythe and had the day of
christ/that is to say all those thinges that sholde
chaunce hym playnly revelated vnto hym/al-
beit he were dede many hundred yeres before yt
were actually fulfylyd & revelated vnto the
worlde. And by that fayth was he saved/and yet
never did eate hys flesshe with hys teth/nor ne
ver beleved that brede sholde be hys bodye and
wyne hys blode. And therfore sith he was also
savyd with oute that faith and the same faythe
shall save vs which saved hym I thynke that
we shall also be saved yf we eate hym spiritually
(as he ded) although we never beleved that the
brede ys hys bodye furthermore that mercyfull
Moses. Moses which brought the childern of Israell
oute of Egypte in to the wyldernes optayned
of God by prayers/both mana from heven to fe
de hys people & also water oute of the stone to
refresh & comforte them. Thys mana and water
were even the same thyng vnto them that the
brede and wyne ys to vs for as S. Justyn sayth
Quicunqz in manna Christum intellexerint eun
dem quem nos cibū spiritū alem manducauerint
Quicunqz

rie to be beleued vnder payne of dampnacyō

Quicunq; autē de manna ſolā ſaturitatem que fluerunt manducabant & mortui ſunt. Sic etiā eundem potum: petra enim erat chriſtus. That ys to ſay, as many as in that māna vnderſtode Chriſt, did eate that ſame ſpirituall meate that we do, but as many as ſought only to fyll ther bellyes of that māna (the fathers of the vnfayth full) did eate & are ded. And lyke wiſe the ſame drynke for the ſtone was chriſt. Here may yow gather of S. Auſtyn that the manna was vnto them. As the brede ys to vs and lykewiſe that the water was to them as the wyne ys to vs, whiche anō ſhal apere more playnly S. Auſtyn ſayth furder manducauit & Moſes manna, mā ducauit & Aaron, manducauit & Phinees, man ducauerunt ibi multi qui deo placuerunt & mor tui non ſunt. Quare? quia viſibilem cibum ſpiri tualiter intellexerūt, ſpiritualiter eſurierūt, ſpi ritualiter guſtauerūt, vt ſpiritualiter ſatiaren tur. Omnes eandem eſcam ſpiritualem manducauerunt, & omnes eundem potum ſpiritualem biberunt, ſpiritualem vtiq; eandem: nam corpo ralem alteram (quia illi manna, nos aliud) ſpiri tualem vero eandem quam nos. Vt omnes eun dem potū ſpiritualem biberunt aliud illi, aliud nos: ſed ſpē viſibili quod tamē hoc idē ſignifica ret virtute ſpirituali. Quomodo eundem potū biberunt (inquit apoſtolus) de ſpirituali ſequē ti petra: petra autem erat Chriſtus. This ys to ſaye Moſes alſo dede eate māna and Aaron ād Phinees did eate of yt and many other dide ther eate of yt, ẅ pleaſſed God and are not dede Wherfore? Becauſe they vnderſtode the viſible

Aug. de viteageu derum.

Aug. ſu per Joā. tracta. 26

meate

meate spiritualy. They were spiritualy an hongred/they tasted pt spiritualy/ that they might spiritualy be repienished. They did all eate the same spirituall meate/ and all dranke the same spirituall dryake. Even the same spirituall meate albeit an other bodily meate/ for they dede eate manna/ and we eate añ other thynge/ but they did eate the same spirituall which we doo. And they all did dryake the same spñall dryake. They dranke one thynge & we an other: but that was in the owtward apparence/ which neuertheless dyd signifie the same thyng spñally. Howe dranke they the same dryake? They (sayth the thapostle) dranke of the spñall stone following thē/ād that stone was christ. And ther vnto Beda added these wordes. Videte autem fide manente signa uariata. That ys to say. Behold that the sygnes are altered/ and yet the fayth abydeth one. Of these places yo' may playnly perceyue not only that pt ys non article necessarie to be beleued vnder payne of dampnacyon/ seinge the old faders neuer beleued pt. And yet did eate crist in fayth bothe before they had the māna/ād more ēfectuely thorough the māna and lyb no lesse frute whā the māna was ceased. And albeit the māna was to thē as the sacramēt ys to vs/ād they eate euyn the same spñall meate that we do/ yet were they neuer so madde as to beleue that the māna was chaūged in to christes owne naturall bodye. But vnderstode pt spñally that as the owtward mañ did eate the materiall māna/ so cōforted the bodye/ so did the inwarde mañ thorough fayth/ eate the bodye of christ beleuinge that as that māna came downe frō heuē ād cōforted ther bodies/ so shulde their sa vyo' christe

Beda in per. 1. cor. 10.

ẅ was ꝓmised the of god the sāe come downe
fro heuyn ād strēgth their soules in everlastyng
lyfe redemyng the fro ther synne by hys deth
ād resurrexiō. And ike wise do we eate chri=
ste in fayth both before we come to the sacramēt
ād more expressly thorough the sacramēt/ ād ẅ
no lesse frute after we haue receyved the sacra=
mēt ād nede no more to make yt hys naturall
dye/ then the māna was/ but might moche better
vnderstōd yt spūalye/ that as the outward men
wt the eate the materyall breade ẅ cōforteth the bo
die so wth the inwarde mā thorough fayth the eate
the bodie of chriſte/ beleevyng that as the brede
ys broken/ so was chriſtes bodie broke on the
crosse for o' synnes ẅ cōforteth o' soules vnto
lyfe euerlastyng. And as that fayth did save
the ẅ oute beleevyng that the māna was alte=
red into hys bodie/ even so wt the thys fayth sa
ve vs although we beleeve not that the substāce
of bred ys tourned into hys naturall bodie. For
the same fayth shall save vs ẅ savid the. ād we
are bōde to beleeve no more vnd payne of dāp
nacyō then they were bōde to beleeve. They be
leved in god the fadre almighty maker of heuyn
ād yerth/ ād all that ys in the. They did beleeve
that chriſte was the sone of god. They did bele Gene. 2.
eve that he shulde take o' nature of a vyrgyn.
They beleeved that he shulde suffer the deth for Psal. 1.
o' deliuerūce ẅ thyng was signified in all the Esay. 7.
sacrifices/ ād besydes that testified in every ꝓ Actes. 3.
phet/ for ther was not one prophet but he spa
ke of that poynt. They beleeved that hys soule Actes. 2.
should not be lefte in hell/ but that he shulde a Psal. 15.
rise from deth and reigne euerlastig ẅ his fader

And

And to be shorte there ys no poynt in oure crede/but that they beleved yt/as well as wee doo e those articles are only necessarie vnto salvacion For them am I bounde to beleve/ād am dāpned yf oute excuse yf I beleve thē not. But the other poyntes cōtayned in scrypture allthough they be vndoubted verites/yet may I be saved yf oute them. As beyt in case that I never hard of them/or when I here of them/ I can not vnderstond them nor comprehend them/or that I here them and vnderstond them / and yet by the reason of an other text misconstrūe them/ as the bohemes doo the wordes of christe in the. 6. chapiter of Joañ. All thes I saye may be don yf oute anye ieopdie of dampnacyon. In euery text ys but only one verite for yf yt was spokyn ād yet some textes ther be yf of catholike workes are expounded in. vi. or. vij. sondry fashions. Therfore we beleve thes articles of our crede: in thother ys no pareil/so that we haue apvoable reason to dissent from them. But now to retorne to our porpose/ yf we wyll examen theauctoryties of s. Justyn and Beda before alleged/ we shall espie that besyde the probacyon of this forsayd ꝓpoſicyon/they open the misterie of all our mater to them that haue eyen to see. For. s. Justyn sayeth that we and ỹ olde faders do differ as touchynge the bodely meate for they eate mōna/and we bred/but albeit yt varyed in the outeward apperance/ yet nevertheleſſe ſpiritually yt did signyfye one thynge. For bothe the manna and bred do signifie christe. And so both they and we do eate one spiritall meate/that ys to saye

we bothe

rie to be beleved vnder payne of dãpnacyon
we bothe eate the thynge ẅ ſignyfieth & repſen
teth vnto vs the verye one ſpũall meate of our
ſoules ẅ ys chriſte. And beda doth playnly call
both the manna and the brede ſignes/ſaynge be
holde that the ſygnes are altered and yet the
fayth abydeth one. Now yf they be ſignes that
they do ſignifie and are not the very thynge yt
ſelfe ẅ they do ſygnifye for the ſigne of a thin
ge differeth from the thynge yt ſelfe ẅ yt with
ſignifie ſo repſent. As the ale poleys not the ale
yt ſelfe ẅ yt dothe ſignifie or repꝛeſent. Here
thou wylt obiecte agaynſte me that yf thisfaith
be ſufficient what nedeth the inſtitucyon of a
ſacramente? I anſwer that ſacramẽtes are inſti
tuted for .iij. cauſes. The firſte ꝓaſſygned of .s.
Auſtyn which ſayth on this maner. in nullum Aug. con
autẽ nomen religionis, ſeu verũ, ſeu falſum, coagu tra Fauſtum Lt.
lari homines poſſunt, niſi ſignaculorũ ſeu ſacramẽ 19. cap. 11
torum viſibiliũ conſortio colligantur, quorũ ſacra
mentorum uis inenarrabiliter ualet plurimum. &
ideo contempta ſacrilegos facit. Impie quippe cons
tẽnitur ſine qua perfici nõ poteſt pietas. That ys
to ſaye men can not be ioyned in to any kynde
of religion whether yt be trew or falſe except
they be knyt in feloweſhyp by ſom viſible toke
nes or ſacramentes the power of which ſacramẽ
tes ys of ſuche efficacite/that can not be expꝛeſ
ſed. And therfor yt maketh them that diſpice
yt to be abhorred/for yt ys wickydnes to deſpi
ce that thynge ẅ oute vrhich godlines can not
be brought to paſſe. Thus yt aperith that neceſ
ſite ys the firſt cauſe. For ther can no cõgrega
cyõ be ſevered oute of the multitude of men but
they

It ys no article of oure fayth ne-
they muste nedes haue a sigue token sacrament
or comen badge by the ꝑ they may knowe eche
other. And ther ys no defference betwene a sig-
ne or a badge and a sacramēt, but that the sacra-
ment sygnifyeth an holy thinge and a signe or a
Augustī. badge dothe signyfie a worldly thinge as. S. Au-
ad Marc- stē sayeth, signes whē they are referred to holy
cellinū. thinges are called sacramētes. The ferōde cause
of their institucyon ys, that they maybe a mea-
ne to bringe vs vnto hys fayth and to enpient
pē the deuyn in vs, for yt doth customably the mo-
re moue a man to beleve, whē he perceyueth the
thynge expressed to diuerse sensis at once, as
by exāple, yf I promise a man to mete hym at a
day apoynted, he will somewhat truste my wor-
de. Notwithstondynge he trusteth not so moche
vnto pē, as yf I did both promise hym with my
worde & also clape handes or holde vp
my synger, for he counteth that this promise ys
strong & moze sayefull then ys the bare wor-
de, because yt moueth mo senses. For the wor-
de doth but only certifie the thynge vnto a man
by the sense of herynge, but whē or my promise
immediatly after I holde vp my synger, then
do I not only certifye hym by the sense of hea-
rynge: But also by hys sight, he perceyueth
that that facte confyrmeth my worde. And in
the clappynge of handes he perceyueth both by
hys sight and feelynge, be side the word, that I
will fulfyll my promise. And lykewise ys in
this sacramente Christ promised them, that he
wolde geue hys bodye to be slayne for their sy-
nes. And for to establishe the fayth of this pro-
mise in

kiete to be beleved vnder payne of dāpnacyon
mise in them/he did institute the sacramēt ꝙ he
called hys bodye/to thentent that the very na-
me ꝑ selfe might put them in remembrāce what
was ment by ꝑt/he brake the brede before them
signifyinge vnto thē outwardly/even the same
thynge/that he by his wordes hade before ꝓte
sted & even as his wordes hade enformed thē by
their hearynge/that he entended so to do so the
brekynge of that brede enformed their ye sight
that he wolde fulfyll hys promise. Then he di
de distribute ꝑt amonge thē to emprynt the ma
ter more depely in them/signifiynig therby that
even as that brede was devided amonge them/
so should hys bodie and frute of his passyon be
distributed vnto as manye as beleved his wor
des. Finally he caused them to eate ꝑt/that no-
thynge shoulde be lackynge to cōforme that ne
cessarye poynt of fayth in thē/signifyinge ther
by that as verely as they felte that brede with
them/so sure should they be of hys bodye thor-
ough fayth. And that even as that brede doth
norisshe the bodye so dothe the fayth in hys bo-
dye breakynge norisshe the soule vnto ever la-
stynge lyfe. This did o' mercyfull savio' (ꝙ
knowynge o' frayltie & weakenes) to establisheād
strenghthe their fayth in hys bodye breakynge
& blode shedynge ꝙ hys o' shotcanker and laste
refuge ꝙ oute ꝙ we shoulde all perisshe. The
thyrd cause the institucyon & profit that comp
the of ꝑt ys this. They that haue receyved thes
blessyd tidynges and worde of helth/do love to
publisshe this felicite vnto other men. And to
geve thākys before the face of the congregacyō

Wit vnto

It ys non article of oure fayth necessa
vnto their bountteous benefactour, and as mo
che as in them ys, to drawe all people to the prat
tinge of God with them, which thinge though
yt be partly dō by the prechynge of goddes wor
de & fructefull exhortacyons, yet dothe that vtt
ble token & sacramente (yf aman vnderstond
what ys ment therbye) more effectuously wrke
in them both fayth and thankesgeuynge, then
doth the bare worde, but yf a man wot not what
yt meaneth, and seketh helthe in the sacrament
and outeward signe, then may he well be lyke=
ned vnto a fonde fellow, which when he ys ve=
ry drye, and an honest man shewe hym an ale=
pole & tell hym that ther ys good ale ynough,
wolde goo and sucke the ale pole, trustynge to
get drynke oute of yt, and so to quenche hys
thurste. Now a wise man wyll tell hym that he
playeth the fole for the ale pole doth but signi=
fie that ther ys good ale in the howse, where the
alepole stondyth and wyll tell hym that he must
goo nere the howse, and there he shall fynde the
drynke, & not stond suckynge the alepole in vay
ne. For yt shall not ease hym but rather make
hym more drie for the ale pole wth signifie good
ale: yet the ale pole yt selfe ys no good ale, no
ther ys there ony good ale in the alepole. And
lykewise yt ys in all sacramentes. For yf we
vnderstond not what they meane, and seke helth
in the outeward signe: then we sucke the alepo
le & labour in vayne. But yf we do vnder=
stond the meanynge of them, than shall we seke
what they signifye, and go to the signyficacions
& ther shall we fynde vndoubted helth. As to

oure

ple to be beleued vnder payne of dãpnacyõn
oure purpose in thys sacrament wherof we spe
ake / we muste note what yt signyfyeth / and
ther shall we fynde oure redempcyon. It sig
nifyeth that Chzistys bodye was bzoken vp-
pon the crosse to redeme vs from the thzauldom
of the deuell / and that hys blode was shed foz
vs to washe oure synnes. Therfoze we muste rũ
ne thider yf we wyll be eased. Foz yf we thyn-
ke to haue our synnes fozgeuyn / foz eatynge of
the sacrament / oz foz seinge the sacrament one-
ce a day / oz foz prayinge vnto yt: then sucrly
we sucke the aiepole. And of thys yow may
perceyue what profyt compth of thes sacramen
tes the which ether haue no signyficacyons put
vnto them oz eis when ther sygnifycacions ar
losse and fozgotten. Foz then no doubt they
are not commended of God / but are rather ab-
homynable / foz whan we knowe not what they
meane / then seke we heith in the outward dede /
and so are iniurpous vnto Chziste and hys blo
de. As by example / the sacrifices of the Jewys
were well alowed & accepted of God as longe as
they vsed them arpght and vnderstode by them
the deth of Chzyste / the shedynge of hys bloude
& that holy obiacyon offered on the crosse once
foz euer. But when they begon to fozgett thys si
gnificacion ãd sought there heithe & rightwisnes
in the bodily wozke & in the sacrifice yt selfe / thã
were they abhominable in the sight of God / and
then he cryed oute of thẽ bothe by the ꝓphet Da
uid and Jsaye: And likewise yt ys vþ o' sacramẽ
tes let vs therfoze seke vp the significacyõs / and
goo to the very thinge vþ the sacrament ys set to

present vnto vs. And ther shall we synde swete frutefull foode as shall neuer fayle vs, but comfort our soules in to ye eternall lyuynge.

Now wyll I in order answer to master mores boke and as I synde occasion gevyn me, I shall indevoure my selfe to supply that thynge vntacked in the fyrste treatise & I trust I shall shewe suche lyght that all men whose eyes the prince of thys worlde hath not blynded, shall perceyve the truthe of the scriptures glorye of christe. And where as in my fyrste treatise the truthe was set forthe vnder all symplicite, and nothyng armed agaynste the assaute of sophesters that haue I somwhat redressed in this boke and haue brought bones kept for their teth which yf they be to busye, may chaunce to choke them.

THus begynnyth the prefa ce of master Mores boke.

Master.
more

IN my moste hartye wise I recommende me vnto yow and sende yow by thys bringer the writynge agayne whiche I receyved from yow. Wherof I haue byn offered a copie of copies mo, in ye meane while, as late as ye wot welly t was. Deare brotherne cōsider thes wordes and prepare yow to the crosse that christe shall laye vppon yow, as ye haue ofte byn counseled. For
Faith
1 Petri. 2
Luc. 22.
evyn as whan the wolfe howleth the shepe haue nede to gather them selfe to their shepard,

to be

to be delyuered from the assaulte of the blodye beaste/lykewise hade pow nede to flye vnto the shepard of your soules christ Jhesus/ād to sell youre coetes and bye hys spūall swerd (wō is the wozd of god) to defende and delture pow in this psent necessyte foz now ys the tyme that Christ sould vs of/math.10. that he was come (by hys wozd to sett variaunce betwene the sonne and hys fader/betwene the doughter and her mother/betwene the doughterlawe ād her mother lawe/and that amōgs owne househould shalbe hys enmyes. But be not dismayed noz thynke yt no wonder/foz christ chose.12. and one of thē was the devyll and betrayed hys master. And we that are hys disciplis may loke foz no better than he hade hym selfe: foz the scoler ys not abo ue hys master. Luc. Ephe. Math. Mich. Joan. Mat.10

¶ Saynt Paul protesteth that he was in pe rell emōge the faise bzetherne/and surely J sup pose that we are in no lesse peopardye. Foz yf yt be so that hys mastershyp receyved one coppe and hade acorpie of coppes mo offered in the me ane while/then maye ye besure that ther are ma ny fauise bretherñ which pretend to haue know elege/and in dede be but pykthankes pu:dyng foz ther helpe prepare ye therfoze clokys/foz the wether wereth cloudye and rayne ys lyke to fo lowe. J meane not fauise excuses and foz swerin ge of your felikes: but that ye loke substanctally on goddes wozde/that pow may be able to aun= wer ther sotle obiectiōs And rather chose mātul ly to dye foz crist ād hys wozde/thā cowardli to denye hym/foz this vaine ād trāsitozy lyfe/cōsi 2.Cor

deringe that they haue no further power but ouer this corruptible bodye / & yt they put yt not to deth / muste yet at the length perishe of yt selfe

Cor. 10 But I truste the lorde shall not suffer yow to be tẽpted aboue that yow may beare / but accordinge to the spirite that he shall poure vppon yow / shall he allso sende yow the scorge / and make hym that hath receyued more of the spirite / to suffer more & hym that receyueth lesse therof to suffer accordinge to his talẽt. I thought yt necessarie firste to monyshe yow of this matter and nowe I will recite more of master Mores boke.

More. Wher bye men may see how gredely thes newe named brethern wrest yt oute / & secretly spred yt a brode.

>> >>

ryth. The name ys of great antiquite / although yow like to iest. For thei were called brethernere our bushoppes were called lordes / and had the name geuen them by Christe sayage / Math. xxiij all ye are brethern. And luke the. xxij: Confyrme they brethern. And the name was continued by the apostoles / and ys a name that noryssheth loue & amite. And very glad I am to here of ther gredye affection in wrytynge oute and spredynge a

mos 8. brode the worde of god / for by that I do perceyue the pphesie of Amos to haue place / whiche sayth in the pson of god I will send hõger & thurste into the yerth / not honger for meate nor thurste for drynke. But for to here the worde of god. Nowe begynyth the kyngdom of heuyn to suffer violence: Now runne the pore publicanes which know-

Mat. 11. elege them selfys synners / to the worde of god

Luc. 18. puttynge / bothe goodes and bodys in Jeoperdye perdye

dy for the soule health and though our Bisho-
pes do caule yt heresye/and all themheryticklys
that honger after yt/ yet do we knowe that yt
ys the gospell of the leuynge go d/ for the helth
and saluacyon of all that beleue. And as for the Roma.
name doth nothing offende vs/though they cal
le yt heryse a thousand tymys. For sainct Paul- Actes.2
le / testifyeth that the phariseis and pryestes why
che were counted the very churche in hys tyme
did so calle yt / and therfore yt forsyth not
though they/ ruiynge in ther roumes/ vse thes
me namys.

» ¶ Whiche ponge man I here say hathe lately more
» made diuers other thynges that yet runne in ho
» ker moker so close amõge the brothern that ther
» compth no copies abrode.

¶ I answer that surely I can not spynne/and Frith
I thinke noman more hateth to be idle than I
doo. Wherfor in suche thyngys as I am able to
doo/ I shalbe deligent as longe as god lendyth
me my lyfe. And yf ye thynke I be to busye /
yow may rid me the sonner for euyn as the shep
ys in the bochers handes ready bounde and lo-
keth but euyn the grace of the bocher when he
shall shede hys blode: Euyn so am I bounde at
the bushopes pleasures / euer lokynge for the
day of my dethe. In so moche that playne wor-
de was sent me / that the chaunselour of Lon-
don sayd yt shuld coste me the best blode in my
body/ which I wolde gladly were shede to mo-
row / yf so be/ yt myght oppyn the kynges gra-
ces eyen.

And verely I marvell that any thynge can
rune in hoker moker or be hyde from yow. For
sythe yow mought haue suche store of coppes
cõcernynge the thynge which I moste desyred
to haue byn kept secreat, how shuld yow thã ta
ke a coppe a those thynges wh I moste wolde ha
ue published? And here of ye may be sure, I ca
re not though yow & all the bushoppes wh in en
glond loke on all that euer I wrote, but rather
wolde be glade that ye so did. For yf there be a
ny sparke of grace in youre breastes, I trust yt
shulde be an occasiõ somwhat to kyndle yt, that
you may cõsyder and knowe your selues, wh ys
the fyrst poynt of wysdom

More. And wolde God for hys mercye (sayth M) mo
re that syth thercan nothynge restrayne ther stu
dye, from deuise and compassyng of cuyll & vn
graciõns wrytyng that they wolde & coulde ke
pe yt so secreatly that neuer man shulde se yt.
But suche as are so ferre corrupted, as neuer
wolde be cured of ther canker.

Fryth It ys not possybie for hym that hathe hys ey
en and seth hys brother wh lackyth light in hys
dyce of perpshynge at a perylous pyt, but that
he mulst com to hym and guyde hym tyll he be
past that ieopdye, and at the lest wise, yf he can
not come to hym, yet wyll he calle & crye vnto
hym to cause hym chose the better waye, excepte
hys herte be cankered wh the contagion of suche
hatered that he can reioyse in hys neighbours
distruction. And cuyn so ys yt not possybie for
vs whiche haue receyued the knowelege of god
des worde, but that we moste crye and call to

other, that

ther/that they leue the pitious pathys of ther
owyn folisshe phantasyes. And do that only to Dene. 12
the lozde/that he cõmandeth the/nether addin=
ge any thinge noz diminishyng. And therfoz vn
tyll we se som meanes founde/by the ẏ reasõ=
nable reformacyon may be had on the on pte/
And sufficyent instructyon foz the pore comens
I insure yow / I nether wyll noz can cease to
speake/ foz the wozde of God boylyth in my bo
dye/lyke a feruent fyere / and wyll nedes haue
an issue and breakyth oute/whan occasyon ys
geuyn.

But this hath byn offered yow / ys offered/
and shall be offered ¶ Graunt that the wozde of
God/I meane the text of scrypture/ may goo a
brode in oure pugysshe tonge, as other nacyons
haue yt in ther tonges/and my brother Wylyã
tendale/and I haue don/ & wyll promisse you to
wryte no moze. Yf yow wyll not graunt this cõ
dicyon then wyll we be doynge w., yle we haue
brethe and shewe in fewe wozdes that the scryp
ture doth in many: and so at the lest saue some.

But a lacke this wyll not be/foz as S. Paul
» sayth/ the contagion of heresye creyth on/ly More.
» ke a canker. Foz as the cãker corrupteth the w
» dye fozther and fozther and tozneth the hole par
» tyes in to the same dedly sykenes/ so do the thes
» heresyes crepe foz th amonge good symple sou=
» lesse/tyll at the laste yt be almoste past remedie.

Thys ys a very true sayinge & makyth well
agaynst hys owyn purposse/ foz in dede thys cõ Fryth.
tagyon began to sprynge eyn in. S. Paulles
tyme. In so moche that the Galathians were
in a maner

in a maner hole seduced from hys doctrine. And
1 Thes. 2 he sayd to the Thessalonians the misterye of in-
quite cuyn now beginnith to worke. And S.
1. Joan. 4 John testifieth that ther were all redie manyan
tichristes ryssyn in his dayes. And also Paule
prophesied what should folow after hys tyme/
Actus 20 Acres. xx. sayinge: take ye hede to your selfes
and to all the flocke/ouer whiche the holy gost
hathe put yow ouerseers/to feede the congrega
cion of GOD whiche he purchased with hys
owyn bloude. For I knowe this well/that af
ter my departing shall enter in greuous wol-
nes amonge yow/which shall not spare the floc
ke. And cuyn of your selfes shall arise men/
speaking peruerse thinges/to drawe disciples
after them and therfore wache. &c. Thys can-
ker then began to spredе in the congregacyon/
and did full sore nope the wdie/in so moche that
with in. iiii. C. yere there were very many se-
ctes scatered in euery cost. Notwithstondinge
there were faithfull fathers that diligently sub
dued them with the swerde of Goddes worde.
Silvest. But sueriy syns Silvester receyued suche pos
sessions/hath the canker so crept in the chur-
che/that yt hath almoste lefte neuer a sounde me
ber. And as Cistercensis wryteth in the. vii.
bocke/that day that he receyued reuenuens was
a voice herde in the ayere/cryinge ouer the cour
te which sayd/this day ys venime shed in to
the churche of god. Before that time ther was
no bishope greadye to take a cure. For yt was
non honour and profit as yt ys now/but only a
carefull charge which was like to cost hym his

liffe et

like at one tyme or other. And therfore no man
wolde take pt/but he that bare suche a loue and
zele to god and his flocke/that he coulde be con
tent to shede his blode for them. But after that
pt was made so honorable and profitable/they
that were worste bothe in lernynge and leuyn-
ge/moste labored for pt. For they that were ver
tuous wolde not entangle them selfkys with
the vayne pryde of thys worlde/and weare.iij.
Crounes of golde/where Christe weare one of
thorne. And in conclusion pt cam so fare/that
who so euer wolde geue moste mony for pt or be
ste could flater the prince(which he knewe well
all good men to abhore)had the prehemīēce ād
goote the best bushoprike/& then in sted of god
des worde/they publisched ther owyn cōmande
mētes/ād made lawys to haue all vnd thē/& ma
de men beleue thei couldē not erre what so euer
they did or sayd ād euyn as in the rounes & ste
re of Moses/Aaron/Eliazer/Josue/Caleb/and
other faythfull folke/came Herode/Annas/Cai
phas/Pylat & Judas/wo put christe to deth So
now i the stede of christe/peter/paule/tames ād
Jhon & the faithfull folowers of christe/we haue
the pope/cardinallis/archebushoppes/bushop
pes/& proude pilates wo their procur/the malyti
ous minister of ther masters the deuill/wo not wo
stodinge trāsformē thē selues in to a likenes/as
though thei were the ministers of rightousenes
whose ende shalbe accordige to ther workis. So
that the wdpe ys cākered lōge agoon/& now a-
re lefte but certaine smale membris/wo God of
his puyssant power hath reserued vncorrupted

Mat. 17.
Marc. 15
Jude. 19

1. Cor. 11.

and because

and be cause they see that they can not be cankered as ther owyn fleshe ys, for pure anger they bournz thē, leste yt they contynued there might seme some deformyte in their owne cankered carkase, by the cōparing of thes hole membrez to ther scabed bodye.

More. Teacheth in a fewe leeues shortly all the poyson that wyclyff, huskyn, Tendale ād Zwyngli us haue taught in all their bokes before. Ccer ninge the blessed sacrament of the aulter: not only affyrmyng yt to be very bredde still (as Luther doth) but also (as thes other beastes doo) sayeth yt ys nothyng els. And after the same ser. Thomas more sayeth. Thes dregges hathe he dronkyn of Wiclyff, Ecolampadius, Tendale, and Zwinglius, and so hathe he all that he argueth here beside, whiche (iij) what maner folke they be ys metely well perceyued and knowyn, and God hathe in parte, with hys open vengāce declared.

Fryth. Luther ys not the pycke that ȝ rūne at, but the scripture of God ȝ do nether affyrme nor denye any thing, because Luther so sayeth: but because the scrypture of God doth so conclude & determe. ȝ take not Luther for soche an auctour that ȝ thynke he can not erre, but ȝ thynke verely that he both may erre and dothe erre in certayne poyntes although not in suche as concerne saluacyon and dampnacyon, for in thes (blessed be God) all thes whom ye call heretykys do agre ryght well. And lykewise ȝ do not alowe this thinge because Wyclyffe, Ecolampadius, Tendale & Zwinglius so saye, but because ȝ see them in

them in that place moze purely exposide the scri
pture/and that the processe of the text do thom
re fauour their sentence.

And wher yow saye that ℣ affyrme yt to be
bred still as Luther doth / the same ℣ say agay
ne/not be cause Luther so say the/but because ℣
can proue my wordes true by scrypture/reason
of nature/&d doctours. ℣aulle calleth yt brede
saynge:the brede ẅ we breake/ys yt not the fe 1 Cor. 10.
lowship of the bodye of chriſte? For we though
we be manye / are yet one bodye and one brede:
as manye as are partakers of one brede. And
agayne he sayeth/asoftyn as ye eate of this bre
de/or drinke of this cuppe/yow shall shewe the 1. Cor. xi.
lordes deth vntyll he cõme. Also luke caulleth
yt brede in the actes saying:they cõtinued in the Actuũ. 2
felowshyp of the apostylles and in breakinge of
brede/and in prayer. Also Chriſte cauyd the
cuppe/the frute of vyne sayinge/ ℣ shall not frõ Luc. 22.
hence forthe dryncke of the frute of the vyne/
vntyll ℣ dryncke that newe in the kyngdom of
my father Furthermoze nature with teache yow
that both the brede and wyne cõtynewe in their
nature. For the brede mouleth yf yt be kepte lõ
ge/ye and wurmes brede in yt. And the pooze
mouse wyll ronne awaye ẅ yt / and defyre no
nother meate to herdynner/whiche are euident
ynough that there remayneth brede. Also the
wyne yf yt were reserued wold wex sower as
they confesse them selues/and therfoze they hou
sell the laye people but ẅ one kynde only/becau
se the wyne can not continue noz be reserued/to
haue ready at hande when nede were. And sure
ly as yf

by as yf ther remayned no brede yt coulde not mould nor wex full of wormes. Eupn so yf ther remayned no wyne/ yt couide not wex sower/ and therfore yt ys but fauise doctryne/that our prelates so longe haue puplyshed. Finally that there remaynethe bred might be proued by the auctorite of many doctours/which cauie yt bred and wyne/as Christ and his apostels did. And though some sophysters wolde wreast their sayings and expound them after their phantasie/yet shall I allege them one doctour (which was also pope of Rome) that makyth so playne with vs that they shalbe compelled with shame to holde their tonges. For pope Gelasius wrytyth on this maner. Certe sacramenta que sumimus corporiset sanguinis christi diuine res sunt & propterea per illa, participes facti sumus diuine naturæ, & tamen non desinit esse substantia uel panis & uini, sed permanent in suæ proprietati naturæ. Et certe imago & similitudo corporis & sanguinis christi in actione misteriorum celebrantur. That ys to saye/ suerly the sacramentes of the bodye and blonde of Christe/are a godly thynge/and therfore through them are we made partakers of the Godly nature/ And yet doth yt not cease to be the substaunce/or nature of bred and wyne/but they contynewe in the properties of ther owyn nature. And suerly the Image and similitude of the bodye of blode of christe are celebrated in the acte of the mysteries? Thys I am sure was the olde doctrynt which they can not anoyde. And therfor with the scrypture/nature/and fathers/ I wyll conclude that

be that there remayneth the substaunce and nature of brede and wyne.

» And where ye saye that we affyrme yt to be nothing els I dare saye that ye untruly report on vs all. And here after I will shewe you what yt ys more then brede. And where ye saye that yt ys meterly well knowyn what maner of folke they be / and that GOD hath in parte wyth hys open vengeaunce declared. Moze.

I answer that master Wycleff was noted whyle he was lyuyng / to be a man not only of moste famous doctryne / but also of a very sencere lyff & conuersacyon. Neuertheles to declare your malycyous myndes & vengeable hartes (as men say) .xv. yere after he was buryed / yow toke hym vp and brunt hym / whyche facte declared youre furye / although he felte no fier but blessed be GOD whyche hathe geuyn suche tyrantes no further power / but ouer thys corruptible bodye. For the soule ye can not bynde nor burne / but God maye bidde where yow curse / and curse where you bydde. Wycliffe. Wath. 10 Mala. 2

And as for Oecolampadius / whom yow also calle huskyn / hys moste aduersaries haue euer commended hys conuersacion / and godly lyff / which when God had appoynted hys tyme / gaue place vnto nature (as euery man must) and died of a canker. Ecolampadius.

And Tyndale I truste leuyth / well content with suche a poore apostylls lyfe / as god gaue hys sone christe / and hys faythfull ministers in this worlde yf ys not sure of so many mites / as Tindale

ye be

yt be perly of poſides/although I am ſure that for hys iernynge and Judgement in ſcrypture/ he were moze worthye to be promoted/then all the buſhoppes in englande. I receyued a letter from hym/ wh was wrytten vpon crystmas whe rin amonge other maters he wrytyth thus. I call le God to record agaynſt the day we ſhall apere before or lorde Jeſus to geue a reconynge of our wynges/that I never altered one ſillable of gods wozde/agaynſt my conſcyence nor wolde w this daye. yf all that ys in perth/whether yt be honour/pleaſure or rychis/might be geuyn me Moreouer I take God to record to my cõſcience that I deſyre of God to my ſelfe in this worlde no more then that wh oute wh I can not kepe his lawes/&c, Judge Chriſten reader whether thes wordes be not ſpoken of a faythfull/clere innocent harte. And as for hys behauyour ys ſuche that I am ſure no man can reproue hym of/any ſynne/howbe yt no mã ys innocent before god which beholdeth the harte.

Zwyng-lius.

Finallye Zwinglius was a man of ſuche lernynge and grauite (beſide eloquence) that I thinke/noman in chriſtendom myght haue cõpared wh hym not withſtondynge he was ſlayne in battayle in defendynge hys cyte/and cõe with agaynſte the aſſaute of wycked enemyes/wh cauſe was moſte ryghtwyſe. And yf this maſterſhip meane that/that was the vengeaunce of God/ and declared hym to be an euyll perſon becauſe he was ſlayne. I may ſay nay/and ſhewe cuidẽt examples of the contrarie/for ſomtyme god geuyth the victorye agaynſt them that haue moſte ryghte

ste rygtuouse cause/as yt is evydēt in the boke of Judicū/wher all the chyldern of Israell were gathered to gether to punyshe the shamfull so domitrye of the trybe of beniampn/which were in nombre but .x. thousand And the Israelites were .cccc. thousand fygtinig men/ẅ came in to Silo/ād asked of god who shulde be ther captaigne agaynst beniampn. And they beinge but xxv: thousand slew of the other Israelites, 18. thousand in one day: Then fledde the chyldern of Israell vnto the lorde in Silo ād made great lamentacyon before hym evyn vntyll nyght And asked hym counsell sayinge: shall we goo ony more to fyght agaynste the trybe of beniamī our brethern or not? God sayd vnto thē yes/ goo vp and fyght agaynste thē. Then wēt they the next day and faught agaynst them/and there were slaine agayne of the Israelites .18. thousand men: Then came they backe agayne vnto the house of god/and sate downe and wepte before the lorde and fasted that day vntyll evyn and asked hym agayne/whether they shulde any more fight agaynst theyr brethern or not. God sayd vnto thē yes. to morow I will deliuer thē into yor hādes. And the next day was the trybe of beniamin vtterly distroyed/sauyng .600. men whych hyd them selves in the wilderness. Here yt ys evydent that the chyldern of Israell lo= ste the victorye twise and yet not withstonding had a iuste cause/and faught as goddes commandement. Besides that/Judas machabeus/was slayne/in a rygtwyse cause- as yt ys manyfest in the fyrst boke of the Machabers And therfo

Judicum 20.

1. Macha beorum. 9

te yt can be no euydent argument of the ven-
geaunce of GOD/ that he was slayne in ba-
tayle in a ryghtwise cause/and therfore me thin
keth that this man ys so malaparte so blunt ly
to enter in to Goddes Judgement/and geue sen
tence in that mater before he be cauled to coun
sell. Thus haue I sufficiently touched hys
preface/for those pointes that he afterward tou
ched more largely / haue I wylyngly passed be
cause I shall touche them ernestly here after.
Nowe lett vs se what he proueth.

Master More

¶ It ys a great wonder to see vppon how
light & sleight occasions he ys fallen vnto thes
abhompnable heresyes. For he denyeth not nor
can not say nay, but that our sauyour sayd him
selfe my flesshe ys vereyly meate and my blode ys
vereyly drynke/he denyeth not also that Christ
hym selfe at hys last souper, takynge the breade
in to hys blessed handes, after that he had bles-
sed yt sayd vnto hys disciples: Take yow thys
and eate yt, thys ys my bodye, that shalbe ge-
uyn for yow. And lykewise gaue them the cha
lece after hys blessyng and consecracyon, and
sayd vnto them, thys ys the chalice of my blou
de of the new testament, whyche shalbe shed
oute for many, do ye thys yn remembrance
of me.

Frith

¶ It ys a great wounder to see howe ygno
raunt they be of our pronoun ys / in the playne tertes
of scrypture. For yf he had any Judgement
at all he might well perceyue that when Christ
selfe spake thes wordes my flesshe ys vereyly mea-
te and my blonde ys vereyly drynke/he spake no

thynge

thynge of the sacrament. For yt was not institute vnto yt hys laste souper. And these wordes were spokyn to the Jewys longe before / and mēt thē not of the carnall eatynge or drynkynge of hys bodye or bloude / but of the spirituall eatynge / which is done by fayethe ād not with tothe / or / bellye. Wher of Saint Justyn sayeth vppō this gospell of Johñ why prepareſt thou other tothe or bellye? beleue and thou haſte eatyn hym. So that chrystys wordes muſt here be vnderſtonde ſpiritualy. And that he cauieth hys fleſhe very meat becauſe that as meate by the eatyng of yt and diſgeſtyng yt in our bodye dothe ſtrengthen thes corruptybie membres / ſo lykewiſe doth chriſtes fleſhe by the beleuynge that yt taketh our ſynnes vppō yt ſeiſe ād ſuffered the deth to deliuer vs ād ſtrengthē our immortall ſoule. And lykewiſe as drynke when yt ys dronkyn / doth comforte and quiekyn our frayle nature / So lykewiſe doth Chriſtes bloude by the drynkinge of yt in to the bouwells of our ſoule that ys by the beleuyng and remembryng that yt ys ſhed for oure ſynnes / comforte and quicken our ſoule vnto euerlaſtyng lyfe. And this ys the eatyng and drynkyng that he ſpeakyth of in that place.

And that yt ys ſo yow may perceyue by the text followyng which ſayth / he that eatyth my bodie ād drynketh my bloude dwellyth in me ād I in hym / which ys not poſſibie to be vnderſtonden of the ſacramēt For it is falſe to ſay that he that eateth the ſacramēt of his bodye and drynketh the ſacramēt of hys bloude / dwellieth in chriſte

& christ in hym. For some man receyueth yt vn
to his condempnacion. And thus doth S. Au-
sten expound yt sayinge, Hoc est enim christum
manducare, in illo manere, & illum manentem in se
habere. This ys the very eatinge of Christ to
dwell in hym and to haue hym dwelling in vs.
So that who so euer dwelleth in Christ (that
ys to saye beleueth that he is sent of God to sa
ue vs from our sinnes) doth verely eate & drin
ke his bodie and bloude, although he neuer re
ceyued the sacrament. This is the spñall eating
necessarie for all that shalbe saued for there is no
man that cometh to God without this eating of
Christ, that is the beleuing in hym. And so I
denye not but that Christ speaketh thes wordes
but sureiye he ment spiritually. as S. Austen de
clareth, and as the place playnly pronoueth.

Mathe. 26 And as touching the other wordes that Chri
ste spake vnto his disciples at the laste soupe, I
denye not but that he sayd so, but that he so ment
ment as ye falsely faine, I vtterly denye.
For I saye that his wordes were then also spi
rite and life, and were spiritually to be vnderstō
Joan. 6. den, and that he called yt his bodie. For acertai
Joan. 15. ne propartie, euyn as he called him self a very
vine, and his disciples very vine braunches, &
Joan. 10. as he called him selfe a doore not that he was so
in dede, but for certayne properties in the simi
litudes as a man for some propertie saieth of his
neighbours horse, this horse is myne & yo
ne, meaning that yt is in euery thinge so ly be.
Gene. 35. And lyke as Jacob buylded an aulter and cal
Gene. 32. led yt the God of Israell, and as Jacob called

the place

the place where he wrastled wt the angell/ the face of god/ and as the pascal lãbe was caulled the passing bye of the lorde. And as a broken pot= Ezeche.5.
sherd was caulled Hierusalem not for that they were so in dede/ but for certayne similitudes in the properties/ and that the very name yt selfe might put men in remembrance what ys ment by the thing/ as I sufficiently declared in my laste treatise.

He must nedes confesse/ that they that beleue Moze
that yt is the very bodie and his very blonde in
» dede/ haue the playne wordes of our sauior hym
» selfe vppon ther syde for the grounde and foun-
» dacion of ther fayth.

That is very true and so haue they the very Fryth.
wordes of god/ which saye a brokẽ pottsherd ys Hierusalem/ and that Christe is a stone/ ãd that Christe is a vine and a doze. And yett yf they should beleue or thinke that he were in dede any of theselle thinges/ they were neuertheless deceyued. For though he so sayd/ yet I saye his wordes were spirituall & spiritually to be vnderstõd

And were yor saye that I flye from the fay- Moze
» the of playne and open scriptures/ and for the
» allygorie destroie the true sence of the letter.
»

I answer that some textes of scripture are on Fryth
lye to be vnderstonden after the letter: As whẽ Paulle sayth/ Christ died for our synnes and a rose agayne for our iustification. And some tex Roma.4.
tes are only to be vnderstond spiually or in the waye of an allegorye: As when Paule sayeth/ Cozin.x.
Christe was the stone/ and when Christe sayth Ioh.x.v.
hym selfe/ I am a very vyne I am the dooze/ Ioh.x.

and some muste be vnderstond both literalye / & spirituallie: As when God sayd / oute of egipte
Ozee. 11. called I my sonne / whiche although it were lite
ralye fulfillyd in the children of Israell when
he brought them oute of Egipte with great po
wer and wonders: yet was yt allso ment and ve
rified in Christ hym selfe / hys very spirituall
Math. 2. sonne / which was cauilled oute of Egipt after
the deth of Herod. And agayne yt is very spüal
ly fulfilld in vs whiche thorow Christes blode
are delivered from the Egipt of synne / and from
the power of Pharro the deuyll. And I say that
this text of scripture: This ys my bodie / ys on
ly spüally to be vnderstondē / and not litterallie
And that doth S. Iusten allso cōfirme. Ẅ wryt
teth vnto adamantus & sayth: Thes sentenses
of scripture / christ was the stone / The blonde ys
the soule / and this ys my bodie / are figuratiue
lie to be vnderstōden (that ys to say spüally or
by the way of an allegorie) and thus haue I S.
Iusten wholly on my side / whiche thinge shall
yet here after more playnly apere.

More Howre his exāple of his bridgromes ring I ve
ry well a lowe / for I take the blessed sacramēt to
be left vs for a very tokē & a memoriall of chri
ste in dede. But I say that the hole substance of
the same tokē & memoriall / is his owyn blessed
bodie. And so I sayd that christe hathe lefte vs
a better tokyn then this mā wolde haue vs take
yt for. And therin he fareth like a mā / to whō a
bridgrome had delinered a goodlye golde ringe
ẅ a riche rubie therin / to deliuer to his bryde
for a token. And then he wolde like a fanise shew
we / kepe

we/kepe awaye that golde ring/and gene the bri
de in stede therof/a proper ringe of a rishe/and
tell hyr that the bridgrō wolde sende hyr no bet
ter. Or els like one that when the bridgrom ha=
de geuyn soche a ring of golde to his bride for a
token/wyll tell her playne/and make hyr beleue
that the ringe were but coper or brasse/to mini=
she the bridgromes thanke.

¶ I am right glad that ye admit teth myn exā ple/and graunte that the sacrament ys left to be a very token and a memorial of Christe in de de. But where you saye/that the hole substan ce of the same token and memoryall ys hys o= wyn blessed bodye/that ys soner sayd than pro= ued. For Saynt Austen shewyth the contra ry/as yt is partelye before touched/and here af ter shalbe declared more playnlye. And where yow saye that we fare lyke a fauilse shrew that wolde kepe the gold ringe from the bride/and ge ue hyr a ringe of a rishe/or tell hyr that hyr gol de ringe were cop or brasse/to minishe the brid gromes thanke. I answer that we denye not but that the ringe ys moste fine gold/and iset with as ryche Rubyes as can be gotton. For that ringe(I meane the sacrament) ys not on= ly a moste parfayte token and a memoryall of they bridgromes benefytes and vnfayned fa= uour on hys partye but yt is allso on the other partye eucharistye: that ys to saye/a thankes geuynge/for the gracyous gyftes which she vn wubtedly knowelegeth her selfe to haue recey= ued. For as verely as that bred ys broken amō gē them/so verely was Christes bodye broken

Fryth

Eucharistia.

for ther synnes. And as verely as they receyue that brede in to ther bellye thorough eatinge yt so verelye do they receyue the frute of his deth in to ther soulys by beleuinge in hym And ther fore they assemble to that soupe not for the valu re of the bred wyne or meate that yn ther eatin but for thentent to geue hym thankes commen= dye amonge them all / for hys inest mabie goode nes. But to procede vnto oure purpose yt a mā wolde cōme vnto the bryde & tell hyr that this goodly gold ringe were her owyn brydgrome / both flesh blonde and bones (as you doo) then I thynke yf she haue any wyt / she might an= swer hym / that he mocked and the more he sayd yt the lesse she might beleue hym / and saye that yf that were her owyn brydgrome / what shulde she then nede any remembraunce of hym or why shoulde he geue yt her for a remembrā ce? For a remembrāce supposeth the thynge to be absent / and therfore yf this be a remembrance of hym / than can he not here be present.

more

I meruell me therfore moche / that he ys nota ferde / to affirme that thes wordes of Christe / of hys bodie and of his blonde muste nedes be vn derstond by waye of a similitude or an allegorye as the wordes be of the vyne and the dooze. Fo we this he wottes well / that though some wor= des spokyn by the mouthe of Christ be to be vn derstonden only by way of a similitude or an al= legorye / yet followyth yt not ther vppon / that euery like worde of christe in other places was non other but an allegorie / for suche was the slyghte and cauillacion that the wycked arrians

vsed yt

vsed ẅ to take from Chriſtes parſon his omnipo tent godhed.

I graunt that the Arrians erred/ for as ma= Frith
ſter Moze ſayth/ though in ſome place a woꝛde be taken figuratiuely/ yt followyth not therfoꝛe in euery other place/ yt ſhulde likewiſe be take But one queſtyon muſte I aſke hys maſterſhip how dothe he knowe that ther ys any woꝛde oꝛ text in ſcripture that muſte be taken figuratue= ly/ that ys by the waye of a ſimilitude oꝛ as he cauſethyt a neceſſarie allegoꝛie? I thike (though ſome men may aſſygne other good cauſes & euidences) that the firſt knoweiege ys by other tex tes of ſcripture. Foꝛ yf other textes be conferred vnto yt/ and wyll not ſtonde ẅ the literall ſence/ then I thynke yt muſte nedes be take ſpiritualli oꝛ figuratiuelie as ther are infinite tex tes in ſcripture. Now when I ſee that S. Thomas ẅ feit Chriſte hys wondes & put his fynger in hys ſyde/ called hym hys loꝛde and god/ and that no text in ſcripture repungneth vnto the ſame/ but that they may well ſtond to gether me thynketh yt were folye to affirme that thys woꝛd/ god/ in that text ſhulde be taken figuratiuely oꝛ by waye of an allegoꝛye: But nowe in o matter the pꝛoceſſe of ſcripture wyll not ſtonde with the literall ſenſe/ as ſhall here after apere/ And therfoꝛe neceſſitie cõpell the vs to expounde yt figuratiuelye/ as doth alſo S. Auſten & other holy doctoꝛs/ as here after ſhall playnly apere.

If euery man that can finde oute a newe fon= Moꝛe.
de phantaſie vppon a text of holy ſcripture/ may

haue

» hane his owyn mynde taken & his owyn expos
» cio beleued agaynste the expoſcioꝰ of the old co
» ninge doctoꝛs & ſayntes / then may you ſurely
» ſee that non article of the chꝛiſten fayth / can ſto
» dey endure lōge. And then he allegith. ſ. Hierom
» Wo ſayeth / that yf the expoſicioꝰ of other interpꝛe
» tours / and the cōſent of the cōmen catholike chur
» che were of no moꝛe ſtrēgth / but that euery mā
» might be beleued that couldе bꝛinge ſom textes
» of ſcripture / foꝛ hym expounded as yt pleaſed
» hym ſelf / then coulde I (ſayeꝺ thys holy man)
» bꝛynge vppe a new ſect alſo / and ſaye by ſcryp
» pture / that no man were a true Chꝛyſten man
» noꝛ a membꝛe of the churche / that kepeth two
» cotes. And in good fayth (ſayth maſter Moꝛe)
» yf that wase were a loꝛde / I were able my ſelf
» ſe to fynde oute fyftene newe ſectes in one ſo=
» re none.

Frith Sayncte Peter ſayth that the ſcripture ys not expounded after the appetyte of any pꝛiua= te perſon, but euyn as yt was geuyn / by the ſpꝛi te of god & not by mannes wyll / So muſte yt be declared by the ſame ſpꝛyte. And therfoꝛe I wyll not that any man ſhalbe beleued / by bꝛin= ginge hys owyn mynde and phantaſie. But yf he wyll be beleued / lett hym bꝛynge eyther an other playne texte / which ſhall expounde the fir ſte / oꝛ elſ at the leſte he muſte bꝛinge ſuche a ſen tenſe / as wyll ſtonde with the pꝛoceſſe of the ſcrypture. Whyt was Sayncte Hierom alo= wed agaynſt the determinacyon of the counſell of meldeby / ſyth he was alone / and they a great multitude, but onlye be cauſe he bꝛought euy=

dent

dent scrypture/which at the tyme of their sentense/non of them remembred: and yet when yt was brought/they coulde not auoyde yt. And lykewise except I bringe euydent scrypture which they all shall expounde as I doo/I desyre not to be beleued. And where master Moresayeth/that in good sayth he were able to synde oute fyftene newe sectes in one foye none/he may thanke GOD that he hathe suche a pregnant wytte: But yet I truste he shulde not synde one (yf there were any parell of dampnacyon therin) but that we wolde with a playne texte confute yt/which he shuld not be able to auoyde.

Moyse

¶ And ouer this the very circumstances of the places in the gospell in which our sauyour speaketh of that sacrament/may well make open the differrence of hys speache in this mater and of all those other/and that as he spake all those but in an allegorye/so spake he hys playn meaninge that he spake of hys very bodye and hys very bloud/beside all allegoryes. For when our lorde sayd/he was a very vyne/nor when he sayd he was the doze/there was non that harde hym/that any thynge meruelyd therof. And whye? For because they perceyued well/that he ment not that he was a materyall vyne in dede/nor a doze nether: But when he sayd that hys fleshe was very meate/and hys bloude very drynke/and that they shuld not be saued/but yf they did eate hys flesshe and drynke hys bloude/then were they all in suche a wonder therof/that they coulde not

» they coulde not abyde. And why rather/but becau
» se they perceyued well by hys wordes and hys
» maner of circumstances/ that Christe spake of
» hys very flesche and hys very bloude in dede?

Frith. Joan. 6. It ys openly knowen & confessed amonge all lerned men that in the. 6 chapitre of Joñ/ chri ste spake not one worde concernynge the sacra=cramẽt of hys bodye and bloude (Wh at that tyme was not yet institute) but all that he ther spake was of the spiritual eatinge & drinkynge of his bo te/ & bloude/ in to o' soules. Wh ys the sayinge in hys bodye/ and bloude / as I haue touched be=fore. And the circumstances of this place do=n dede proue that they were fleshly wyaded/ and vnderstode not the spirituall wordes of our sa uio' Christ/ and therefore wondered & murmured In somoch that Christ sayd vnto thẽ/ doth this offende you? What w ll ye say then whẽ ye shall see the sone of man ascendynge thither where he was before? Then (addeth S. Austen) you shall knowe that ye ment not to geue hys flesche to ea te wh poure teth: for he shall ascende hoole. And Christ addeth/ yt ys the spirete that quickneth the flesche profiteth nothynge/ the worde/ that I speake/ are spiret and lyfe: that ys to saye/ saith S. Austyn / are spiritualy to be vnderstond. And where Christ sayeth/ that the flesche profiteth no thyng (meanyng of hys owne flesche/ as S Au=sten sayth) he meaneth that yt profiteth not as they vnderstode hym that ys to saye / yt profi=teth not/ yf yt were eatẽ. But yt doth moche pfi te to be slayne/ that thorough yt and the shedige of hys bloude/ the wyage of god o' father ys pa

cified/

cified / and oure synnes for geue. And wher his
mastershyp sayth / that the people perceyued well
what he ment / and therfore wold not so forze and
could not abyde / be cause they perceyued well
by his wordes and maner of circumstaces what
his meaning was. I will saye as I did before /
that they vnderstode hym not. Howbeit here he
will saye vnto me / yf yt be but for naye and my
pee / then I wolde thynke to be beleued as sone
as now / and surelye that were but reason. Not
withstondyng (thankes be to god) I am able to bryn
ge in auctorite to Iudge betwene vs bothe who
se Iudgement I truste his mastershyp will ad
myt. This auctor is. S. Austyn who sayeth. Dis ci
puli enim eius qui eum sequebantur expauerunt & Augusti. in sermo. ad infan.
exhorruerunt sermonē nō intellegentes. That is
to saye, his disciples who followed hym / were a
stoyned / and abhorred his wordes and vnderste
de them not. And be cause yor masterships shall
not thynke that he ouer schott hym selfe / and
spake he wyst not what we shall allege hym say
inge the same wordes in an other place. Cum di
ceret. Nisi quis manducauerit carnem. &c. Illi non Augu. in
intellegentes dixerunt ad inuicem. Durus est hic ser
mo, quis potest eum audire? That is when christ
sayd / except a man eate my flesshe and drynke my
bloude, he shall haue no lyfe in hym / they becau
se they vnderstode hym not / sayde to eche other
this is an harde sayinge / who can heare hym?
Thus I truste you will geue place (although
not to me) yet at the lest vnto. S. Austen / and
receyue the trueth who is so playnly proued.

And where his mastership alleget h this text
for the

for the sacrament/that except they did eate his
flesshe & drynke his bloude they could not be sa
ued/yt semeth that he ys falle in to the erro' of
pope innocēt/whiche like wise vnderstondyng
this text vppon the sacramēt(as master Hoze
doth)caused yōge chyldrn infantes to receiue
the sacramēt/as though thei had all vp a dōpned
yf they died & had not receyued yt. And of this car-
nall minde were many mo Bushoppes a great
while(as are now the bohemes/whom he after
displayseth/and yet expoūdeth the text as they
doo)but afterward they loked moze spūally vp
on the matter and cōfessed ther ignozāce(as I
truste master moze wyll)but nowe will I shew
you.s. Austēs minde vppō this text yf shall hel-
pe for the exposicīō of all this matter s. Austē in
the thirde boke de doctrina christiana the.16.cha
pitre teachīge howe we shall knowe the tropes
figures/allegozies and phrases of the scripture
saith,Si aūt flagitiū aut facinus iubere uidet,figu
rata locutio est. Nisi māducaueritis(inqt)carnē fi
lij hoīs et biberitis ei⁹ sanguinē,nō habebitis uitā i
uobis,facinusuel flagitiū uidetur iubere: Figura est
ergo precipiēs passiōis dnicæ esse cōicandū et sua
uiter atq; utiliter in memoria recondendū,q̄d pro
nobis caro eius crucifixa & uulnerata sit. That ys
to saye when so euer the scripture oz Christ/se
meth to cōmaunde any fowle oz wicked thynge/
than muste that text be take figuratiuelye(that
ys yt ys a phrase/allegozie/and maner of spea-
kīng/and muste be vnderstōd spūally & not af-
ter the letter). Except(sayth christ)ye eate the
flesshe of the sonne of mā and drinke his bloude

Augusti
nus libro
3. de doctri
na Chri=
stiana.

ye shall

pe ſhall haue no lyffe in you. He teacheth (ſaith S. Auſten) to cõmaunde a fowle and a wycked thinge. It is therfore a figure, commaunding vs to be partakers of his paſſyon, and ſwetly and profitablye to preſent in oure mynde that hys fleſhe was crucifyed and wonded for vs. This trueth thãkes be to god, doth S. Auſten declare vnto vs. No thinge beſide the openige of this text agaynſt maſter inozes mynde, doth playnlye ſhew what he thought in the wordes of chriſtes ſouper. For ſyth he cauled it a fowle and a wicked thinge, to eate his fleſhe, than may you ſone perceyue, that he thought it as fowle ãd as wicked a thinge, to eate his bodye, ſeinge hys bodie is fleſhe and then cõſequentlye it ſhall followe, that ether this worde eate (wher Chriſte ſayd take this & eate it) muſte be taken ſpũatly, oꝛ els that this ſayng of chriſte, this is my bodie, muſte be figuratiuely ſpoken, but thys worde eate is take after the letter (for thei did in dede eate the bꝛed) therfore it muſte nedes followe, that this ſentence (this is my bodie) muſte be figuratiuely ſpoken. Oꝛ els is S. Auſten not to be appꝛoued in this place, no thynge our buſhoppes I thynke, will not ſaye naye.

Beſydes that S. Auſten ſayeth. Quãdo loquebatur dñs noſter ieſus chriſtus de corpore ſuo, niſi (inqt) q̃s mãducauerit carnẽ meã et biberit ſanguinẽ meũ, non habebit in ſeuitã. caro enim mea vere eſt cibus, & ſanguis meus vere eſt potus, intellectꝰ ſpiritualis credentem ſaluũ facit, quia littera occidit ſpũs eſt q̃ viuificat. That is to ſaye, whẽ oꝛ lorde Ieſus Chriſte ſpake of his bodie, except (quod he)

Auguſtinus ſermone ad infantes.

he) a man eate my flesshe and drynke my bloude/ he shall haue no lyfe in hym selfe/ for my flesshe ys verye meate/ and my bloude ys verie drinke The spirituall understonding saueth hym that beleueth/ for the letter killeth/ but the spirite quyckeneth. Here may you playnlie perceiue/ that this text muste onlye be taken spirituallie. For he sayeth/ that to take yt after the letter/ yt killeth and profiteth nothyng at all and therfore I wonder that we haue ben ledde so longe in this grosse errour.

Origi. in Leui ho. 7

This sayinge doth that famous clarke Origine/ confirme sayng. Agnosce q̄ figuræ sunt quę in uoluminibus Domini scriptæ sunt: & ideo tanq̄ spirituales & non tanq̄ carnales, examinate & intelligite quæ dicuntur. Si enim secundum literam sequatis hoc ipsum quod dictum est, Nisi manducaueritis carnem &c. occidit hæc littera. That is to saye Marke that they are figures yͤ are wrytten in the scripture of god. And therfore examine thē as spirituall men and not as carnall/ and vnderstond those thinges that are spoken. For if thou followe after the letter this thinge that ys spoken: except ye eate the flesshe of the sone of man and drynke his bloude/ you can haue no lyfe in in you. this letter killeth. Alas deare brethern why shoulde ani man be offended yͤ this doctrine sythyt ys exprest so playnlie/ by suche auncient and holie fathers?

Augustin. sermo. 11

Agayne. S. Austen sayeth. Qui manducat carnem sacramenti meam & bibit meum sanguinem in me manet & ego in illo, Hoc est ergo mãducare illã esam & illum bibere potum, in christo manere & illum manentem

vppon the wordes of Christes mandye
manentem in se habere, ac per hoc qui nō manet in
christo & in quo non manet christus procul dubio
non manducat eius carnem nec bibit sanguinē, etiā
si tantæ rei sacramentū ad iudicium sibi manducet
& bibit, That is to say / he that eateth my flesh
and drinketh my blode / abideth in me / and I in
hym. This is therfore the eatinge of that meate
& drinkinge of that blode / to abyde in christ
and haue him abiding in vs. And therfore he
that abideth not in Christ / and in whom Christ
abideth not / vp oute doubt he eateth not his flesh
nor drinketh not his blonde / although he eate
and drinke the sacrament of so great a thinge
vnto his dāpnacion. And eupn the same wordes
hath bede vppon the Corinthians. 1. Corin. 10. Idem Beda super 1 Cor. 10.
This one place is sufficient for to proue mi pur
posse though he sayd not one worde more For he
re he doth playnlye determin / that he yp abideth
not in Christe: that is to saye: he that is wicked
or vnfaythfull / doth not eate his flesh nor drin
ke his blonde / although he eate and drinke the
sacramēt of so great a thinge. And so must ye re
des followe / that the sacrament yt not the verye
naturall bodie of christe. For then the vnfayth
full shuld eate his flesh / seing he eateth the sa
crament of his bodye. But that doth S. Austē de
ney / wherfore yt muste nedes followe / that yt is
but onlye a token of a remembrance / & a signe of
his bodie breakinge / and a representacio of his
passio / that we might kepe hys tacke in memorie / Ro na. 5.
& geue him thankes for his tender loue ād kinde
nes / yp when we were his ennemies toke vppon
him to suffer moste vile deth / to reconcile vs vn

D.i ge hath

to his father/and make vs his frendes. Thys
saynge hath s. Austen in a nother place ellso whe
re he wrytcth on this maner. Qui non in me ma
Augusti net,& in quo ego nō maneo,nō se dicat aut existi=
de ciuita: met māducare corpus meū, aut bibere sanguinem
dei.lib.21 meū. Non itaq; manēt in christo qui non sunt eius
capi.25. membra:nō sunt aūt membra christi qui se faciūt
membra meritricis. That ys to saye/he that by
deth not in me. And in whom I abyde not/ lett
hi not saye or thinke that he eateth mi bodie or
drinketh mi blode/ They abyde not in Chrisi ẅ
are not his membres. And they are not his mē=
brēs ẅ make thē selues the membres of an har
lete. And these are allso the very wordes of Be
de. Here ys yt playne proued agayne by the au
Beda su= ctorite of s. Austen & Bede/ that the wicked and
p.1 cor.6. vnfaythfull(ẅ are not the membres of Chrisi)
do not eate his bodye nor drinke his blode/ād
yet they do eate the sacrament as well as the o=
ther. Wherfore you muste nedes/ graūt that the
sacramēt ys not the naturall bodye of chrisi but
a figure/ tokē or memoriall therof. Nowe good
christē people count not this new lerninge ẅ is
fermed by suche olde doctors & faithfull fathers

Nowe were this ynough for a Christen man
that loued no cōtencyon. But because there are
so many sophisters i the world ẅ care not what
they saye/so they hold not ther peace. I muste nt
des sette som bulwarke by this holye doctoure
to helpe to defende hym/for els they will shorte
ly ouer rūne hym(as they do me) and make hym
Ambrosi. an heretyck to. Therfore I wyll allege hys ma
de sacra. ster s. Ambrose. Saynct Ambrose sayth. Nō iste

panis

panis q̄ uadit in corpus, a nobis tam anxie queritur sed panis uitæ æternæq; aīę nr̄æ substāciā fulscit, q̄ aūt discordat a christo nō manducat carnē ei⁹, nec bibit sanguinē eius, & si tātæ rei sacramētū iudiciū sue perditionis accipit. That ys/ thys bred that goth in to the bodye ys not so gredelye sought of vs/ but the bread of euerlasting life ẅ vpholdeth the substāce of o⁹ soule. For he that discordeth from Christ/ doth not eate his flesshe/ nor drinke hys bloude/ allthough he recepue/ the sacrament of so greata thinge vnto hys dampnacyon and distructyon. Forthermore the great clarke prolyet cōfyrmeth the same sayinge. Qui discordat a christo nec carnē christi manducat, nec sanguinē bibit, etiā si tantæ rei sacramentū ad iudiciū suæ præsumptiōis quotidie indifferēter accipiat That ys/ he that discordeth from Christ wythe ther eate hys flesshe nor drinke hys bloude/ allthough he recepue indifferentlye euery day the sacramēt of so great a thinge vnto the cōdempnation of his ꝓsumption. And thes are allso the very wordes of bede vppon the .xi. Chapiter of the fyrste pystyll to the Corinthians

prosp. in libro sententiarū.

Idem Beda super 1. Cor. 11.

Howre you may see/ that yt ys not Sayncte Austens mynde onlye/ But allso the sayinge of many mo. And therfore I truste you wyll be good vnto hym. And yf ye condempne not thes holye fathers/ then am I wrongfullye punished. But yf you condempne them/ then muste perforce yth be content to beare the burthen ẅ them.

The mynde and exposicyon of the olde Doctours vppon the wordes of Christes maundey.

Moze. And where Master Moze sayth / that yf Christe had not ment after the playne literall sense / that both the hearers at that tyme / and the expositors syns / & all Christen people beside this xv. c. yere wold not haue taken onlye the literall sens being so straunge and meruelous that yt might seame impossible / and decline from the letter for allegories in all suche other thinges beinge (as he saith) and as in dede they be / so manie ferre in noumbre moo.

Fryth. As touchinge the hearers they were deceiued & vnderstod hym not (I meane as manye as to be his wordes fleshye as you do) And they had ther answer of Christe (when they murmured) that hys wordes were spirite and lyfe: that ys (as. S. Austen sayeth) spiritually to be vnderstond and not fleshye / as ys before declared. And as for the expositours. I thynke he hath not one of the olde fathers for hym / but certen new fellowys: as Dominic. I. Thomas / Occam / and suche other yt haue made the pope a God. And as I haue shewed. I. Austen maketh full for vs / and so doo all the olde fathers / as Oecolampadius hath well declared in hys booke, quid veteres sen

res senserint de sacramento eucharistiæ. And some of theyr sayinges I shall allege anon. And wher you saye that all christen people haue so beleued this. 1500. yeres/ that is very fauise. For ther ys no doubte/ but that the people thought as holye Saint austen and other fayth full fathers taught them. Which as I sayd/ make with vs. Not with stondynge in dede/ sith oure prelates haue vyn made lordes & haue sett vp their lawes and decres cõtrarye to the preto gatyue of all prynces/ and lyke moste sotie trayt tours/ haue made all men beleue that they maye make lawes and vynde mens consciences/ to o= bey them: ād that theyr lawes are godds lawes vyndinge the peoples yen with too or .3. textes wrongfullye wrested/ to avãce their pryde/ where they ought to obeye kynges & prynces/ and be subiecte to ther lawes/ as christ and hys apo steles were euen vnto the deth. Sith that tyme I saye they haue made mẽ beleue what they lyst and made articles of the fayth at their pleasure One article muste be that they be the churche/ & can not erre: And this ys the grounde of all their wetryne But the trueth of this article ys no= we sufficiẽtly knowẽ. For yf quene katerine be kynge hẽries wyfe/ thẽ they do erre/ & yf she be not/ thẽ thei haue erred/ to speake no more cruel lye: It ys nowe be cõe an article of o' fayth that the pope of Rome muste be the hede of the chur che & the vicar of christe: & that bi godds lawe. yt ys an article of o' fayth that what so euer he byndeth in yerth/ ys bounde in heui/ in so moche that yf he curse wrongfullye/ yet ye muste be fea

red & infinite suche other ẅ are not i o^r crede but blessed be god that hath geuē some light in to o^r p̄rices herte, for he hath lately putforth a boke called the glasse of trouth ẅ proueth many of thes articles verye foulyshe p̄tatles & that euyn by theyr owin wordes/ād so J truste you shalbe p̄ned i this point of the sacramēt for though it be an article of o^r faith/yt is nō article of o^r crede in the .xij. articles wherofore sufficient for our saluatiō. And therfore we may thynke that you lye ẅ oute all Jeoperdye of dampnacyon.

Neuertheles seinge his mastershyp saith that all make for him/ād J say clene cōtrarie/that all the olde fathers make agaynste hym / or at the lest wise not ẅ him/ It were necessarie that one of vs shulde p̄proue his purposse. But in dede in this poynt he wold ioke to haue the vātayge of me, for he thinketh that men will soner beleue hym ẅ ys agreat man/ then me ẅ am but a poore man / and that therfore J had more nede to p̄proue my parte true/then he to p̄proue his. Well J am content and therfore geue eare dere reader and Judge betwene vs.

tertulianus libro 2. contra marcionē

First J will begin ẅ Tertulian/because he is of moste antiquite. Tertullian saith. Ipse (christus) nec panē reprobauit qđ ipsum corpus suū representat. That ys to saye. Christ him selfe dyd not reprōue or discōmende bred ẅ doth repsent his very bodie. For the vnderstonding of thys place/you must knowe that there was an hereticke caulled marcion/ẅ did repue creatures & said that all maner of creatures were euel. This thinge doth Tertullyan improue by the sacra

ment

ment and ſayeth. Chriſt did not reproue or diſcomende bred the which doth repreſent his bodye: as though he ſhoulde ſaye / yf chriſt had counted the breed euell / then wolde he not haue lefte yt for a ſacrament to repreſent hys bodye meanynge that yt ys a ſacrament / ſigne / token and memoriall of hys bodye / and not the bodye yt ſelfe. And that this is his mynde / doth playnlye apere in hys fourth boke / wher he ſayeth / Chriſtus acceptũ panẽ et diſtributũ diſcipulis, corpus ſuũ illud feciſt: hoc eſt corpꝰ meũ dicẽdo, id eſt figura corpꝛis mei Figura aũt nõ fuiſſet, niſi veritatis eſſet corpus. Ceterũ vacua res q̃deſt phãtaſma, figurã capere nõ poſſet. That is to ſaye / chriſt takyng bred & diſtrybutynge vnto his diſciples made it his bodie / ſayng this ys my bodye: that ys to ſaye / a figure of mi bodye but this bred could not haue byn a figure of yt / except chriſt had had a true bodie. For a vayne thige or a phãtaſye cã take no figure. For the vnderſtõdynge of this place / you muſte marke that this heretyke marcion againſt whõ this auctour wryteth / did holde opinyon that chriſt had no naturall bodye / but onlye a phãtaſticall bodye ãd this opinion doth this auctour improue bi the ſacramẽt of the auiter ſayinge: the ſacramẽt ys a figure of his bodye: ergo Chriſt had a true bodye / & not a phantaſticall bodie: For a vaine thige or phãtaſie cã take no figure. Loo / here doth this olde father wõrs lõge before ſ. auſtẽ: or ſ. hierome / expoſide the wordes of chriſte This is mi bodie: that is to ſaie / a figure of mi bodie therfore yee are to blãe to call it newe lerige / Howre be cauſe

Tertullianus libro 4. contra marcionẽ

thei shall not of temerarious ꝓsumpcyon reiecte this olde father / & shall establyshe hys wordes by s. Iustin ẅ comendeth Christes meruelous pacience for suffering so longe that traitour Iudas / as though he had byn a good mā / and yet was not ignorāt of his wicked thoughtes. Ad-

Augustin. in ꝓfa. Psalm. hibuit (inquit) ad cōuiuiū in quo corporis & sanguis sui figurā discipulis cōmendauit ac tradidit. That ys to saye he admytted hym (saythe s. Iustin) vnto the mandye wherin he dede betake and de lyuer vnto the disciples the figure of his bodie and bloude. Here doth this holye father. s. Iustin call yt the figure of hys bodye. And I am sure there is noma so chyldishe / but that he knoweth that the figure of a thinge ys not the thinge yt selfe. As by exāple the figure of Christe ys not Christe hym selfe / the figure of s. Peter ys not saynt Peter hym selfe. And yet we neuertheles cōmenly call thosse figures by the name of the thinge that they ꝛepsent. As I maye saye when I see the figure of s. Peter, thys ys. s. Peter to whom Christe deliuered the keyes of the kyndom of heuyn. And yet he were a foole that wolde thinke that figure to be s. Peter hym selfe: for yt ys onlye a ꝛepsentacion of

Augustin. sup psal. 98. hym. Besides that. s. Iustin sayth, Non hoc corpus quod uidetis estis manducaturi, nec bibituri illū sanguinē quē effusuri sunt qui me crucifigēt. Sacramentū aliqd uobis cōmendaui. Spiritualiter intellectum uiuificat uos, caro aūt non prodest quicquam. That ys to say you shall not eate thys bodye that you see / nor drinke that bloude ẅ thei that crucyfie me shall shed oute. I haue geuen a sera-

vppon the wordes of Christes bodye
tayne sacrament vnto you yt yt be spñally vn-
derstond, yt quickeneth you: but the flesshe pro
fiteth nothinge. What thinges can be more pla-
ynly spoken?

Furdermore S. Austen sayeth: Sepe ita loqui-
mur ut pascha appropinquãte crastinã uel perendi
nã dñi passionem dicamus: cũ ille ante tam multos
annos passus sit, nec omnino nisi semel illa passio fa
cta sit. Nempe ipso die dñico dicimus hodie Domi
nus resurrexit, cũ ex quo surrexit tot anni trãsierũt
Quare nemo tam ineptus est, ut nos ita loquentes ar
guat esse mentitos, quia istos dies secundum illorũ
quibus hæc gesta sunt similitudinẽ nuncupamus:
ut dicatur ipse dies qui nõ sit ipse, sed reuolutione
temporum similes eius: & dicatur illo die fieri pro
pter sacramenti celebrationẽ, quod non illo die, sed
iam olim factũ est. Nõne semel immolatus est chri
stus in seipso? & tamẽ in sacramento nõ solum per
annuas paschæ solennitates, sed omni die pro popu
lis immolatur: nec utiq; mentitur qui interrogatus,
responderit eũ immolari. Si enim sacramenta quã
dam similitudinẽ earum rerũ quarũ sunt sacramen
ta nõ haberent, omnino sacramenta non essent Ex
hac autẽ similitudine plerumq; etiã ipsarũ rerũ no
mina accipiũt. Sicut ergo secundũ quendã modum
sacramentum corporis CHRISTI corpus CHRISTI
est, & sacramentũ sanguinis CHRISTI sanguis
CHRISTI est. Ita sacramenta fidei fides est, Nihil
est autẽ aliud credere, q̃ fidem habere, ac per hoc re
spondetur fidẽ habere propter fidei sacramenta. Et
cõuertere se ad Deũ propter cõuersionis sacramen
tũ. Quia & ipsa responsio pertinet ad celebrationem
sacramenti. Sicut de ipso baptismo apostolus dicit.

Consepulti

cõsepulti (inquit) sumus christo per baptismum in mortem, Non ait sepulturã significauimus, sed prorsus ait, consepulti sumus. Sacramentũ ergo tantæ rei non nisi eiusdem rei uocabulo nuncupauit. That ys saye: We often vse to saye/ when ester drawyth ney/ that to morow or the next day is the Lordes passyon/ and yett yt ys many yeres sith he suffered/ and that passyon was neuer wone but once. And vppon that sondaye we saye/ thys daye the lorde did ryse agayne/ and yet yt ys many yeres syns he rose/ How ys ther no man so foulishe to reproue vs as lyars for sayinge/ be cause we name thes dayes after the similitude of those in which thes thinges were doñ so that yt ys called the same daye/ which is not the verye same/ but by the reuolucyon of tyme/ lyke yt. And yt ys named to be don the same daye thorough the celebracyon of the sacrament (thorough keppynge the memoryall of the thyng once doñ) which ys not don that daye/ but was don longe agoon. Was not CHRIST once crucyfyed in hys owne person: and yet in a mysterye (which ys the remembrance of hys verye passyon) he ys crucyfyed for the people not onlye euery feast of ester/ but euery daye: ne ther doth he lye whych (when he ys asked) answereth that he ys crucyfyed for yf the sacramentes/ had not certayne symilitudes of those thinges wherof they are sacramentes then shulde they be no sacramentes at all. And for thys symilitude for the moste parte they take the names of the very thinges and therfore as after a certayne maner the sacrament of Christys bo-

dye ys

dye ys Christis bodye/and the sacramēt of chri
sts bloude ys Christys bloude so the sacramēt
of fayth ys fayth. For yt ys no nother thynge
to beleue then to haue fayth/and therfore when
aman answereth that the infant beleueth/which
hath not the affecte of fayth/he answerethe that
yt hathe faythe for the sacrament of fayth: And
that yt turneth yt selfe to GOD/for the sacra
ment of conuersyon. For the answere yt selfe
pertcyneth vnto the mynistryng of the sacra=
ment. As the apostle wrytcth of baptyme:we
are buryed (sayeth he) with Christe thorough
baptyme vnto deth. He sayeth not we signyfye
burynge/but vttertye sayeth we are buryed.
He called therfore the sacrament of so great a
thynge euyn with the name of the verye thyn=
ge yt selfe. &c. If a man wolde anoyde con-
tencyon and loke soberly on thosse wordes of
Sayncte Austen/he shall sone perceyue the my
sterye of thys matter. For euyn as the nert
good frydaye shalbe cauled the day of Christes
passyon: and yet he shall not suffer deth agay=
nevppō that daye/for he dyed but onece and ys
nowe immortall: euyn so ys the sacrament cal-
led Christes bodye. And as that daye ys not
the verye daye that he dyed on/but onlye a re=
membrance therof/ So the sacrament ys not
hys verye naturall bodye/but onlye a remem=
brance of hys bodye breakynge and bloude shc
dynge. And lykewyse/as the nert ester daye
shall be called the day of hys resurrectyon/not
that yt ys the very same daye that Christe
dyd ryse in/but a remembraunce of the same.
Euyn

Cuyn so the sacrament ys called hys bodye: not that yt ys hys bodye in dede / but only a remembrãce of the same. And furdermoze cuyn as the priest doth offer hym / that ys to saye crucifye hym at masse / cuyn so ys the sacramẽt his bodye. But the masse doth but only represent his passyõ And so doth the sacramẽt representt hys bodye. And yet though the masse wothe but represent his crucifying / we maye trulye saye he ys crucified / cuyn so though the sacramẽt do but signifie or represent hys bodye / yet may we trulye saye that yt ys hys bodye. Why so? verely (sayeth he) for the sacramentes haue a certayne similitude of those thinges wherof they are sacramentes. And for this similitude for the moste ptẽ / they take the namys of the verye thynges. Blessed be god yͭ hathe so clerely discussed this mark by this faithfull father. Notwithstonding he doth yet expresse yt more playnlye saying: after a certayne maner the sacramẽt of Christes bodye ys Christes bodye. We holde deare brethern he sayth after a certayne maner the sacrament ys Christes bodye. And by that you may sone knowe that he neuerment that yt shulde be hys verye naturall bodie in dede / but onlye a token and memoriall to kepe in memorie the deth of his bodye / and so to norishe our fayth. Besides that his similitude yͭ he after alegeth of baptime / doth holye expounde this matter / for / saieth he / the apostle saieth not we signifie burynge: but he saieth / we are buried (ād yet in dede the baptyme doth but signifie yt). And there vpon s. Iusten addeth / that he called the sacramẽt of so great a thinge cuyn yͭ the na-

vppon the wordes of Christes mandye the name of the very thinge yt selfe. And lyke wise yt ys in o' sacramēt. Finallye to be shorte I wyll passe ouer many places w̄ I haue gathered oute of this holye father, and wyll touche but this one moare. Saincte Austen sayth. Non enim Dñs dubitauit dicere, Hoc est corpus meū, cū daret signū corporis sui. Et in eodē capite exponit. Sic est ēm sanguis anima, quomodo petra erat christus, nec tamē petra (ait) significabat christum, sed ait petra erat christus. That is to saye The lorde doubted not to saye, this ys my bodye, when he gaue a signe of his bodye. And after in the same chapiter he expoundeth yt. For truelye so the bloude ys soule, as Christe was the stone. And yet the apostle sayth not, the stone did signifye Christ, but he sayth the stone was Christe. Augustin. cōtra adamantum.

Here. S. Austen saith playnlye that Christe called the signe of his bodye, his bodye, ād in this chapiter doth cōpare these thre textes of scripture, this ys my bodye, the bloud ys the soule, and Christe was the stone: and declareth thē to be one phrase and to be expounded after one fasshyon. Now ys there no mā so mad, as to saye, that Christ was a naturall stone (except he be a naturall foole) whose Judgement we nede not greatly to regard therfore we may well cōclude that the sacramēt ys nat his naturall bodie, but is cauled his bodie, for a similitude that yt hath wherin yt signifieth & representeth his bodye. And that the sacrament of so great a thinge ys cauled curyn w̄ the name of the verye thinge yt selfe, as S. Austen sayde immediatly before.

This were proffe ynough to cōclude that all the ol

the olde fathers did holde the same opinion/ for who wolde once surmise (seinge we haue. s. auste so playne for vs vo is the chefest emoge the all) who wolde once surmise I say/ that the dissented in this great matter from the other faithfull fathers/ or they frō him? neuertheiesse I dare not tell hi stode post alone/ iesse ye dispice him. And therfore I will shewe you the minde of certaine other also: and furste of his master s. Ambrose.

Ambros. super 1 15 mozted ñi annficia.

S. Ambrose wrytynge vpon the Epistle of Paule to the Corinthias in the xi. chap. sayth Quia em morte Dñi liberati sum⁹, hui⁹ rei in edendo & potādo, carnē & sanguinē q̄ p nobis oblata sunt, significamus. That is to saye/ because we be deliuered by the deth of the lorde/ in eatyng and drynkinge of this thynge meanynge of the sacrament/ we signifye the flesh & bloude vo were offered for vs. Here with s. ambrose saie ynough yf men were not sophisters/ but wolde be cōtent vo reason. For he sayeth that in eatyng ād drinkyng the sacrament of Christes bodye we signifie or represent the flesh and bloude of our sauyour Jesus. Nat vo stondynge be cause you are so slybbertye/ we shall bynde you a lytle better by this mans wordes.

Ambrosi. de sacra.

S. Ambrose sayth. Sed forte dices speciē sanguinis nō uideo, sed habet similitudinē. Sicut em mortis similitudinē sumpsisti, ita etiā similitudinē pretiosi sanguinis bibis. That ys to saye. But paduenture thou wylte saye/ I se no apperaūce of bloude/ but yt hathe a similitude. For euyn as thou haste taken the similitude of deth/ euen so thou drinkest the similitude of the precyous bloude. Here

vppon the wordes of Christes mãdye
be. Here maye ye see by the cõferrynge of these
two sacramentes, what .s. Ambrose iudged of it
For he sayeth euyn as thou haste taken a simili
tude of hys deth in the sacramẽt of baptyme so
doste thou drynke a similitude of his precious
blonde in the sacramẽt of the auter. And yet as
s. Austẽ sayd before/the apostle saith not we sig
nifie burynge/but sayth/we are buried. And li
kewise here Christ sayd not this signifyeth my
bodye/but this ys my bodye/callyng the sacra=
mẽt/signe/tokẽ and memoriall of so great a thin
ge/euyn wt the name of the verye thinge yt sell
le thus doth .s. Ambrose choke our sophisters. Ambros. lib. 3. de sacramen

Neuertheles I will allege one place more out
te of s. Ambrose/where he sayth. Dicit sacerdos/fac
nobis hãc oblationẽ scriptã rationabilẽ, qd est figu
ra corporis Dñi nostri Iesu xpi. That ys/the prest
saith make vs this oblatiõ acceptable, &c. For
yt is a figure of the bodie of our lorde Jesu christ
Here he cauilleth yt playnly a figure of christes
bodie/wt thinge you can not auoyde. Therfore
geue prayse vnto God ãd lett his trouth spred
wyde so playnlye testified/bi theis holye fathers
Now lett vs se what s. Hierom sayth.

Saincte Hierom writynge vppon Ecclesiaste
sayth on thys maner. Caro DOMINI uerus ci=
bus est, & sanguis eius uerus potus est, hoc solum
habemus in præsenti sæculo bonum, si uescamur
carne eius cruoreque potemur, non solum in misse
rio, sed etiã in scripturarũ lectione, Verus em̃ cibus
est & potus, q ex uerbo dei sumitur scientia scriptu
rarũ. That ys to saye: the flesshe of the lorde ys
verye meate/and his blonde ys verye drynke. Hieronis: sup eccles

This

This ys onlye the pleasure or profite that we haue in this wordle that we maye eate his flesshe and drinke his bloude not only in a misterry/but also in the readinge of scriptures. For yt is very meate and drinke. Wh ys taken onte of Goddes worde by the knowelege of scriptures. Here maye ye se s. Hieroms mynde in fewe wordes For furste he sayth that we eate his flesshe and drinke his bloude in a misterye/ wh ys the sacramēt of his remembraunce and memorye all of his passion. And after he addeth that we eate hys flesshe & drinke his bloude in the redinge ād knowelege of scriptures/and calleth that very meate & very drinke. And yet I am sure ye are not so grosse/as to thinke that the letters wh you reade are tourned in to naturall flesshe & bloude. And likewise yt ys not necessarie that the bred shoulde be tourned in to his bodye/ no more than the letters in scripture are tourned in to his flesshe. And neuertheiesse thorough fayth we may as well eate his bodie in receyuinge of the sacramēt as eate his flesshe in readinge of the letters of the scripture. Wherby that s. Hierom calleth the vnderstondinge of the scripture verye meate and very drinke: wh you muste nedes vnderstond in a misterie and spūall sense/ for yt ys no ther materiall meate nor drike that ys receiuyd wh the mouth and teth / but yt is spūall meate & drinke/and ys so called for a similitude and proportie: be cause that as meate & drinke comforte the bodye and outward man, so doth the readinge and knowelege of scripture cōforte the soule and inward man. And likewise yt ysof christes

bodye

bodye/ wo ys cauled verye meate and very drin
ke/ wo you muste nedes vnderstond in a mysterie
or spüall sense(as .s. Hierom called yt)for his bo
dye is no materiall meate nor drinke that ys re
ceyued wo the mouth or teth:but yt is spirituall
meate & drinke/and so called for a similitude & p
pertie/because that as meate and drinke/cõfor=
te the bodye/so doth the fayth in his bodye brea
kinge & bloudsheding refreshe the soule vnto li
fe euerlasting. We vse yt cũstomabye in or day
lye speache to saye/when a chylde setteth all hys
mynde and delyght on sport and playe: It ys
meate ād drinke to this childe to plate. And al
so we saye by a man that loueth well hawkinge
& huntyng: It ys meate and drinke to this mā
to hawke & hunte. Where no man doubteth/but
yt ys a figuratiue speache. And therfore I wō=
der that they are so blinde in this one poynt/of
Christes bodye. And can not also take the wor
des figuratiuelye / as these olde doctours did.
Agayne s. Hierom sayth. Postq̃ mysticum pascha fuerat impletũ & agni carnes cũ apostolis comede rat, assumit panẽ qui cõfortat cor hominis, & ad ue rũ paschæ transgreditur sacramentũ, quomodo in præfiguratione eius Melchisedech uinũ & panẽ pro ferens fecerat, ipse quoq; ueritatem corporis repræ sentaret. That ys to saye after the mistical ester lambe fulfylled and that Christe had eaten the lambes flesshe wo the apostles/he to be brede wo cõ forteth the herte of mā /and passeth to the true sacramẽt of the easter lambe: that as Melchise= dech brought forthe bred and wyne figuring hi/ so might he likewise repsent p̃ trueth of his bo=

Hieroni= mus super Matheũ.

die. Here with ſ. Hierom ſpeake after the maner that tertullia dyd before: that chriſt by breed and wine dyd repreſent the truth of his bodie, For except he had had a true bodie, he could not leaue a figure of yt nor repſent yt vnto vs. For a vayne thinge or phātaſie can haue no figure, nor cā not be repſented as by exāple how ſhoulde a mā make a figure of his dreame or repſent yt vnto o' memorie? But chriſt hath left vs a figure ēd repſentaciō of his bodie in breed and wine: ther fore yt folowyth that he had a true bodye. And that this was ſ. Hieroms mynde doth manifeſtlye apere by the wordes of Beda, Ye doth more copiouſlie ſett out this ſayinge of Hierem. For he writeth on this maner, Finitis paſchę veteris ſolennīs q̄ in cōmemorationē antiquę de ægypto liberatiōis agebant, trāſit ad nouū q̄d in ſuæ redemptionis memoriā eccleſia frequentare deſiderat, ut uidelicet pro carne agni uel ſanguine ſuo, carnis ſanguinisq; ſacramentū in panis ac uini figura ſubſtituens, ipſum ſe eſſe monſtraret cui iurauit Dñs. Tu es ſacerdos in æternū ſecundū ordinē Melchiſedech Frangit autē ipſe panem quē porrigit, ut oſtendat corporis ſui fractionē non ſine ſua ſponte futuram Similiter & calicem poſtq̄ cenauit dedit eis. quia ergo panis carnem confirmat, uinum uero ſanguinem operatur in carne, hic ad corpus chriſti myſtice, illud refertur ad ſanguinem. That ys to ſaye. After the ſolemnite of the olde eaſter lambe was fynyſhed which was obſerued in the remembraunce of the olde deliuerannce oute of Egypt, he goth vnto the newe whiche the churche glad lye obſeruyth in the remembrāce of hys redemption

Beda ſuper Luc.

ypon/that he in the stede of the flesche and bloud de of the lambe/myght institute and ordeyne the sacrament of his flesshe & blonde in the fygure of brede and wyne/and so declare hym selfe to be the same vnto whom the lorde sware/thou arte a perpetuall preest after the order of Melchisedech. And he hym selfe brake the brede which he gaue/to shewe that the breakynge of hys bodye shuld not be don with out hys owyn wyll. And lykewise he gaue them the cuppe after he hade sooped. And because brede doth confyrme or strengthe the flesshe/and wyne worketh blonde in the flesshe/therfore ys the brede mystically referred vnto the bodye of Christe/and the wyne referred vnto hys blonde.

Here maye you note/furste that as the lambe was a remembraunce of theyr deliueraunce oute of Egipt(and yet the lambe delyuered the not)so ys the sacrament a remembraūce of ore deliuerance(and yet the sacrament redemed vs not) Secondes that he sayth/that Christ in the stede of the flesshe and blonde of the lambe/did institute the sacrament of hys flesshe and blonde in fygures of brede and wyne. Marke well he sayth not that in the stede of lambes flesshe and blonde he dyd institute hys owyn flesshe and blonde but sayeth that he dyd institute the sacrament of hys flesshe and blonde. What thynge ys a sacrament? verelye yt ys the sygne of an holye thyng/ and there ys no differrence betwene a sygne and a sacrament/but that the sygne ys referred vnto a worldly thynge and a Sacrament vnto a spirituall or holye thynge.

Ad Marcellum.

As S. Auſten ſayth. Signa cū ad res diuinas pertinent, ſacramenta appellantur. That ys to ſaye / ſignes when they partayne vnto godly thinges are called ſacramentes. Therfore when Beda ſaieth that the i did inſtitute the ſacramēt of his fleſhe and bloude in the figure of bred and wine yt ys as moche to ſaye (by S. Auſtens diffinitiō) as that he did inſtitute the figure of his holye fleſhe and bloude in the figure of bred and wine that ys to ſaye / that breade and wyne ſhuld be the figure and ſigne repſentyng his holy fleſhe & bloude vnto vs / for a perpetuall remembrāce And afterward he declareth the ꝓoptye for wh the brede ys called the bodye and the wyne the bloude: ſaynge he ſpeaketh not ſo darkelye as I now doo / but playnlye ſayth that the brede is miſticallye referred vnto the bodye of Chriſte: be cauſe that as brede doth ſtrengthe the fleſhe ſo Chriſtes bodye which ys figured by the brede doth ſtrengthe the ſoule thorough fayth in his deth. And ſo with he clerlye ꝓoue my purpoſe.

Chriſoſto.

Now lett vs ſe what Chriſoſtome ſayth wh ſhall deſcribe vs the fayth of the olde greacyās and (I doubte not) he had not loſte the treue fayth / how ſo euer the worlde goo now adayes. Chriſoſtome ſayth in this maner. Si enim mors tuus Ieſus nō eſt cuius ſignū & ſimbolum hoc ſacrificiū eſtiuides quantū ei ſtudium fuerit ut ſemper memoria teneamus pro nobis ipſum mortuū fuiſſe That ys to ſaye / for yf Ieſus haue not died / whoſſe memoriall and ſigne ys the ſacrifyce. Thow ſeyſt what diligēce he gaue that we ſhuld be contynuallye kepe in memorie that he dyed for vs

for vs. Here you maye see that Chrisostome calleth the sacramẽt symbolum et signũ: that is to saye/ a memorye and signe of christ/ ād that it was instituted to kepe hys deth in perpetuall remẽbrãce. But of one thinge thou muste beware or els thou arte deceyued/ he calleth it also a sacrafice/ and there thou muste wyselye vnderstond hym. For yf it were the sacrafice of Christes bodye/ then muste christes bodye be slayne ther agayne/ ẏ thynge God forbyd. And therfore thou muste vnderstond hym whẽ he calleth it a sacrafice/ that he meaneth it to a remembrance of that holye sacrafice where christes bodye was offered on the crosse once for all. For he cã be sacrafised no more / seinge he is immortall. Not withstondyng our prelattes will here note me of presumption/ that I dare be so bolde to expounde hys mynde on thys fashion For in dede they take hym otherwise/ & thynke that it is a verye sacrafice. And therfore I wyll bringe one other text/ where Chrisostome shall expoũd hi selfe. Chrisostome sayth: Nõne ꝙ sin gulos dies offerim⁹ ? offerim⁹ qdẽ, sed ad recordationẽ mortis ei⁹ faciẽtes. Hoc aũt sacrificiũ (sicut põtifex) sed id ipsum semp facimus: Imo recordationẽ sacrificij. That is to saye/ do we not dayly offer or do sacrafice? yes suerlye/ But we do it for the remembraunce of his deth/ for this sacrafice is as an example of that we offer / not an other sacrafice as the bushop (in the olde lawe) did/ but euer the same: ye rather a remembraunce of the sacrafice. Furst he sayeth that they dayly do sacrafice/ but it is in remembraunce

sacrafice.

Crisosto. ad Hebre. home. 17.

of Christes deth Then he sayth that the sacri-
fice ys an example of that. Cyprian he sayth
that they offer not an other sacrifice (that ys
to saye an ore or agoote) as the bushoppes of
the olde lawe but euer the same. Where thys
poynte; for though yt seame at the fyrst syght
to make with them yet doth yt make so directe
lye agaynst them / that they shall neuer be able
to anoyd yt Chrysostome sayth they do not of-
fer an other sacrifice as the bushoppes did but
euer the same. They offer other brede & wyne
thys daye then they dyd yesterdaye: they shall
saye an other masse to morowe then they dyd
thys daye. Now yf thys brede and wyne / or
the masse be a sacrifice / then do they offer an o-
ther sacrifice / as well as the bushoppys of the
olde lawe. For thys sacrifice dyd signifie that
Christ shulde come and shed hys blonde / as well
as the bred / wine and masse do represent that he
hath done yt in dede. And therfore yf yt be a sa-
crifice / then do they offer an other sacrifice / re
presentyng hys passyon / as well as the Bus-
hop of the old lawe But that doth chrysostome
denye / and sayth that they offer euery day the
same. What same? verelye euyn the same that
was done and sacrifyced when Christe shed his
blonde. For thys sacrifice ys Christe euery da
ye bounde and buffeted and lede from Anna to
Cayphas: he ys brought to Pylate and condem
pned: he ys crowned with thorne & nayled on the crosse and hys herte openned w
a spere / and so shedeth his blonde. For our re
demption. Why chrisostome, and do you the sel
fe same

ſe ſame ſacrifice euery daye/ye vereile. Thē why doth S. Paulle ſaye that chriſte ys riſyn from deth/and dieth no more/ yf he dye no more/how do you daylie crucifye hym? For ſothe Paulle ſayeth trouthe. For we do yt not actuallye in de de/but onlye in amiſterie. And yet we ſaye/that we do ſacrifice hym and that thys ys his ſacry fice/for the celebracīō of the ſacramēt ād memo rye of the paſſyō which we kepe: & for this cau ſe yt hathe the name of the thynge that yt doth repreſent & ſignifie. And therfore I erpounde my minde by a rethoricall correction and ſaye/ Imo recordationē ſacrificij, that is to ſaye, yee ra ther the remēbrauīce of the ſacrifice. Grauntmer cyes good Chriſoſtome: now do I percepue the pyth of thys matter: euyn as the maſſe ys the ve ry deth and paſſyō of chriſte/ ſo ys yt a ſacrifi ce. Now yt doth but onlye repreſent the verey deth & paſſyō of chriſte/ therfore yt doth folowe that the maſſe in very dede doth but only repre ſent a ſacrifice. And yet nat wtſtāding many ty mes yt is called a ſacrifice of hollye doctors/ ād hathe the name of the very ſame thynge that yt doth repreſent & ſignifie. And euyn ſo we maye ſaye of the ſacramēt/ that as the maſſe is the ve rye ſacrifice and paſſyō of chriſt/ ſo ys the ſacra mēt hys verye bodye and ſacrifice that ys offe red. Now the maſſe wtout bat ōlye repſent & ſignifie the paſſiō: ſo the ſacramēt doth but ōlye repſent & ſignifie the bodye & verye ſacrifice onece offered for euer. Nathleſſ ōdinge many times the maſſe is called a ſacrifice of holi doctors: & ſo the the ſacrament ys called the bodye ād a ſacrifice.

Roma. 6

As ſ. Au ſten decla reth a fo re ad Bo nifacium

And hathe the name of the verye same thynge that yt doth repzesent and signifye.

Chrisost. sup matt. Furthermoze Chrisostome sayth. Ipse quoqꝫ bibit ex eo, ne auditis uerbis illis diceret. Quid igitur sanguinē bibimus & carnem cōmedimus? ac ideo perturbarentur, nam & quando prius de his uerba fecit, etiam uerbis ipsius offendabantur. Ne igitur tūc id quoqꝫ accideret, primus ipse hoc fecit, ut ad cōmunionem misteriorum induceret intrepidam. That ys to saye: he also dzanke of yt/ lest when they herde his wozdes/ they shulde saye: why do we than dzinke bloude and eate flesye? and so shuld be trobled. Foz when he spake before of thosse thinges, they were offended ẅ his wozdes. And because that shulde not now also chance/ he hym selfe dzāke furst of yt/ that he might cause them to come ẅoute feare to the ptakinge of those misteries/ here Chrisostome noteth that Christe dzanke of yt/ to dzawe thē from the grosse vnderstondinge of his wozdes/ and by hys dzinking to testifye vnto them that yt was not his naturall bloud noz his naturall flesye in deede/ but only memozially and repsentacyones of his bodye and blode. And therfoze he calleth thē misterys: that ys to saye sacramētes. Foz in this place a sacramente ād a misterye ys all one thinge. Notwstondinge some tyme thys wozde misterye ys moze comen & large in signifying then this wozde sacramēt. And I haue shewed you before/ that a sacrament ys the signe of an holye thinge/ and not the thinge yt selfe/ that yt repsenteth: albeit somtyme yt beare the name of the verye thinge yt selfe/ as the Image of S. Peter

vppon the wordes of Christes mandye
Peter ys not sayng Peter hym selfe and yet he
beareth hys name.

Chrisostome sayth. caro nō prodest quicq̄: hoc
est, secundū spiritū uerba mea audienda sunt. Qui
secundū carnē audit, nihil lucratur, nihil utilitatis ac
cipit. Quid est autē carnaliter intelligere? simpliciś
ter ut res dicuntur, neq; aliud quippiam excogitare
Misteria oīa interioribus oculis consideranda sunt,
hoc est spiritualiter. That ys to saye. The flesshe
profiteth nothing: that ys, my wordes muste be
vnderstond after the spryte, he that vnderstonś
deth them after the flesshe winneth nothing, nor
taketh no profite what meaneth this, to vnder
stonde after the flesshe or carnallye, verelye tota
le the thingys simplye as they are spoken, and
to thinke none other thynge. All misterys or
sacramentes muste be considered vp the inwarde
eyes, that ys saye sprituallye.

And after he expoundeth hym selfe on thys
maner, Interiores autē oculi ut panē uiderint, creaś
turas transuolant, & nō de illo pane a pistore cocto
cogitāt: sed de eo qui dixit se panē uitæ, qui per miś
sticū panē significatur, That ys to saye. The inś
warde eyes as sone as they see the bred, thei paś
se ouer the creatures, ād thinke not of that bred
vp ys bakyn of the bakear, but of hym that calś
led hym selfe the brede of lyfe vp ys signifyed
by the misticall or sacramētall brede. Wolde you
haue hym saye any more, he telleth you playne,
that Christe vp ys the verye bred of lyfe, ys sigś
nifyed by this sacramentall brede. And that ys
the thige vp o' bushoppes so fleshlie trete of now
adayes, vp thinge yet you maye se, the olde faś
thers

thers conclude w̄ one assent. Notw̄stonding yet I will allege mo olde w̄tours/ so that from hens forwarde they may be ashamed to calle yt newe terrauge. Fulgentius saith.

Fulgentius. 2. li de fide

In illis em̄ carnalibus (tpe legis) ut ētimis, significatio fuit carnis christi quā pro pc̄tis nostris & ipse sine pc̄to fuerat oblaturus, & sanguinis quē erat effusur⁹ in remissionē peccatorū nostrorū. in isto aūt sacrificio gratiarū actio atq; cōmemoratio est carnis christi quā p nobis obtulit, & sanguinis quē p nobis idē deus effudit. That is to saye. In thes carnall sacrifices in the tyme of the lawe/ was a signification of the flesh of christe w̄ he: w̄ oute synne/ shulde offer for our synnes/ and of the blond w̄ he shuld shede out in remission of our synnes. But in this sacrifice is a thākes geuinge & remēbraunce of the flesh of christe w̄ he offered for vs/ & of the blonde w̄ the same god shed oute for vs. Marke note that he calleth yt a sacrifice w̄ notw̄stondinge is but a remēbraunce of that sacrifice offered on the crosse once for all/ as yt ys proued before oute of Chrisostome. Then he playnly calleth yt a thankes geuinge/ and remembraunce of Christes flesh and blonde: & so cōcludeth with vs. Neuertheles because sophysters wolde fayne thynke to auoyde this place/ I will allege one other saynge of the same/ auctor w̄ they shall neuer be able to auoyde.

¶ Fulgentius sayeth/ as Haymo testifieth:

ulgen. Hic calix nouum testamentum est: id est, hic calix quem uobis trado, nouum testamentum significat. That ys to saye. Thys cuppe or chalice ys the newe testament: That ys/ thys cuppe or chalice which

vppon the wordes of Christes mandy
ce which I deliuer you doth signifye the newe
testamēt. In thys place he doth playnlye shewe
his mynde/ w̄ can not be auoyded. For cupn
as the cuppe ys the newe testamēt/ so ys the bre
de the bodye. Nowe the cuppe dothe but signi
fye the new testament. And therfore I may cōclu
de that the brede doth but signifye the bodye.

Eusebius sayeth. Quia corpus assumptum abla turus erat ex oculis nostris & syderibus allaturus, ne ssarium erat ut nobis in hac die sacramentum corporis & sanguinis consecraret, ut coleretur iugi ter per mysterium quod semel offerebatur in pres cium. That ys to saye: Because he wolde take awaye oute of oure eyes the bodye that he toke and carye yt in to heuyn/ It was necessarie that in thys tyme he shulde cōsecrate to vs the sacra ment of his bodie and bloude: that that w̄ was once offered for the price of o' redēpcō/ might cōtinuallye be honored thorough the mysterye. Eusebius

To cōsecrate a thinge/ is to applye yt vnto an holye vse. Here you maye see that he calleth yt the sacramēt of his bodie and bloude/ w̄ wdie is carved vp in the heuen: And also he calleth yt a misterye w̄ is vnowe for them that will see. Cōsecrate

Also Druthmarius expounded thes wordes this is my bodye on thys maner: Hoc est corpus meum in misterio. That is to saye: this is my bo dye in a mysterie. I thynke you knowe what a misterye meaneth Christe is crucified euery daye in a misterie: that is to saye/ euery daye his deth ys represented by the sacramentes of remē braunce. The masse is Christes passyon in a mi sterye: that ys to saye: the masse doth repsented Druth marius.

hys

hys passion ād kepeth yt in oure memorie. The
brede ys Christes bodye in a misterie: that is to
saye/ yt reꝑsenteth hys bodye that was brokyn
for vs/ and kepyth yt in oure remembraunce.

Now haue herde all redye the mynde of the doc-
tours/ how the sacrament ys Christes bodye.
And now I shall shewe you how the sacrament
ys oure bodye/ wch doth not a lytell helpe to the
vnderstōding of theis wordes wch are in cōtrouersse

The sacramēt of the auiter ys oure bodye as
well as yt ys christes bodye. And euyn as yt is
oure bodye/ so ys yt Christes. But there ys no
man that can saye that yt is oure naturall bodie
in dede/ but onlye a figure/ signe/ memoriall or
reꝑsentacyon of or bodie Wherfore yt must also
folow/ that yt ys but onlye a figure/ signe/ me-
moriall or reꝑsentacyon of Christes bodie. The
furste pte of this argumēt maye thus be proued

Augusti nus in ser. none ad infantes,

S. Austen writyng in a sermone sayeth on this
maner. Corpus ergo christi si uultis intelligere, apo
stolū audite dicentē, Vos estis corpus christi & mē
bra. 1. cor. 12. Si ergo estis corpus christi & mem-
bra, mysteriū uestrum in mensa Dñi positū est,
mysteriū Dñi positū est, misteriū Dñi accipitis, ad
id quod estis, Amen respondetis & respōdendo sub
scribitis. That is to saye: yf you will vnderstōd
the bodye of Christe/ here the apostle wch sayeth/
ye are the bodye of Christe and membres. 1. cor.
12. therfore yf ye be the bodye of christe ād mem
bres/ your misterie ys put vppon the lordes ta
ble/ ye receiue the misterie of the lorde/ vnto that
you are you answer Amen. And in answeringe
subscribe vnto yt. Here you maye see that the sa-

crament

trament ys also o' bodye, and yet ys not o' natural bodye, but onlye our bodye in a misterye, that ys to saye, a figure signe, memoriall or representation of our bodye, for as the brede ys made of many graynes or cornes, so we (though we be many) are one brede & one bodye. And for this expertie and similitude yt ys called oure bodye and beareth the name of the verye thynge w̄ yt doth represent and signifye.

Augusti. in sermo. de sacrame riapasche

Agayne s. Austen sayth. Quia christus passus est pro nobis, cōmendauit nobis in isto sacramento corpus & sanguinē suū, quod etiam fecit & nos ipsos, Nam & nos ipsius corpus facti sumus, & per misericordiā ipsius quod accipimus nos sumus. Et posteā dicit. Iam in nose christi tanq̄ ad calicē Dñi uenistis, ibi uos estis in mensa & ibi uos estis in calice, That ys, because christ hath suffered for vs, he hath betaken vnto vs in this sacramēt his bodye and bloude w̄ he hath also made cuyn our selfes. For we also are made his bodye, and by his mercye we are cuyn the same thinge that we receyue. And after he sayth, now in the name of christe, ye are come, as a man wold saye, to the chalice of the lorde: there are ye vppon the table and there are ye in the chalice. Here you maye see, that the sacrament is oure bodye. And yet yt ys not oure naturall bodye, but onlye in a misterye as yt ys before sayd.

Augustī. de sacrame riapasch

Further more s. Austen sayeth. Hunc itaq; cibū & potū societatē uult intelligi corporis & membrorum suorū q̄d est sancta ecclesia in predestinatis & vocatis & iustificatis & glorificatis sanctis & fidelibus eius. Huius rei sacramentū alicubi quotidie, alicubi

cubi certis interuallis dierum in dominico prepara
tur, & de mensa Domini sumitur, quibusdam ad ui
tam, quibusdam ad exitium. Res uero ipsa cuiuses
sacramentum, est omni homini ad uitam, nulli ad
extium, quicunq; eius particeps fuerit. That is to
saye/ he wyll that this meate ād drinke shulde be
vnderstond to be the felowshyp of his bodye &
membris/ which is the holye churche in the pre
destinate and called and iustifyed and glorifyed
hys saynctes and faythfull. The sacrament of
this thinge ys prepared in some place dayly/
and in some place at certayne appoynted dayes
as on the sondaie And yt is receiued from the ta
ble of the lorde / to some vnto life/ and to some
vnto distruction. But the thing yt selfe whose
sacrament this is/ ys receyued of all men vnto
life/ and of no man vnto distruction/ who so euer
is partaker of yt. Here doth S. Austen furthe
saye/ that thys sacrament ys the felowshyp of
hys bodye and membres which are we. And
yet yt ys not oure naturall bodye/ as ys before
sayd. And then he sayth/ that the sacrament of
thys thing ys receyued of some vnto lyfe and
saluacyon/ and of some vnto deth and dampna-
tion. For both faythfull and vnfaythfull ma
ye receyue the sacrament. And after he sayeth/
that the thyng yt selfe whose sacrament yt ys/
ys receyued of al men vnto lyfe/ and of no man
vnto destructyon / who so euer ys partaker of
yt. And of thys sayinge yt muste nedes fol-
low / that onlye the faythfull eate CHRIS-
TES bodye/ and the vnfaythfull eate him
not. For he ys receyued of no man vnto destru-

dyon

vppon the wordes of Chriſtes mandyt.
vpon. And of this yt muſte alſo followe that
the ſacrament ys not Chriſtes bodye in dede/
but onlye in a myſterye. For yff the ſacrament
were hys naturall bodye / then ſhulde yt follo=
we/that the vnfaythfull ſhulde receyue hys bo=
dye. Whych ys contrarye to the mynde of ſainct
Auſten/and agaynſt all truth? Thus haue we
ſufficyentlye proued the fyrſt part of oure argu
ment/that the ſacrament ys oure bodye/as well
as yt ys CHRISTES. And nowe wyll I
proue the ſecond parte moſt playnly(although
yt be ynough declared all redye/to them that ha
ue eares)that ys/that cupn as yt ys oure bodie
ſo ys yt Chriſtes.

Furſte you ſhall vnderſtond that in the wine
which ys called Chriſtes bloude/is admixed wa
ter/ which doth ſignifye the people that are re=
demed w̄ his bloude: ſo that the heed w̄ is Chri
ſte/ys not w̄ oute hys bodye w̄ ys the faythfull
people nor the bodye w̄ oute hys heed. Now yf
the wyne when yt is cōſecrated/ be torned bode
lye in to Chriſtes bloude/then is yt alſo neceſſa
rie that the water w̄ is admixed be bodelie tor=
ned in to the bloude of the faythfull people. For
where as is one cōſecratiō muſte followe one ope
racion. And where as is like reaſon there muſte
followe like myſterie. But what ſo euer is ſigni
fied bi the water as cōcerninge the faythfull peo
ple/is takē ſpūallie. Therfore what ſo euer is ſpo
kē of the bloud i the wine/muſte alſo nedis bita
kin ſpūallie. This reaſon is not mine/but yt is Wartra.
made bi one bartrā vppō a.700. peres ſins/whē
this matt was furſte i diſputacō. Where vppon
at the

at the instance of great Charles the Emperours he made a boke professynge euyn the same thinge that J doo/and proueth by the olde doctours and faythfull fathers/that the sacramēt is Christes bodye in a misterie/that ys to saye/a signe/figure or memoriall of his bodye whiche was broke for vs/and not his naturall bodye. And therfore that doctrine ys newe & otherwise teacheth/ and not myne & ys not myne/but the doctrine of Christe and of the olde fathers of Christes churche/tyll Antichriste began to sytt and reigne in the temple of God.

Cyprianus adcetilium.

Beſydes that Cypriane sayth that the people ys annexed in the sacramēt thorough the mixture of water. Therfor J merueil me moche that they are so cōtentious and will not see/ that as the water ys the people/so the wyne ys christes bloude/that ys to saye in a misterye/because yt representeth christes bloude/as the water doth the people.

eusebius

Furthermore Eusebius sayth: Dū in sacramēntis uino aqua miscetur, christo fidelis populus incorporatur & iungitur & quadā ei copula perfectae charitatis unitur. That ys to saye/whyles in the sacrament water ys admixte & the wyne/the faithfull people ys incorporate & Joyned & Christe & ys made one & hym/ & a certayne knott of perfayte charitie. Now where he sayeth/that we are Joyned and incorporate & Christe/what fondenes were yt to cōtende/seyth we are there onlye in a misterye/and not naturallye: to contend J saye & suche pertinacite that his naturall bodye muste be there: and not rather that he ys

Joyned

Joyned with vs/ as we are Joyned with hym and both in a misterie/ bi the knott of parfayte charyte.

» The yonge man perceyuith well ynough that an allegorie vsed in some place is not a cauſeſuf » ficient to leue the proper ſignifications of godes » worde in euery other place and ſeke an allego= » rye/ and forſake the playne comen ſense. For he » confeſſeth that he woilde not ſo do ſaue for neceſ » ſite: because (as he ſayeth) that the cõmen lyte= » rall ſenſe is impoſſible. For the thinge he ſayth » that is mẽte therbye can not be true. That is to » wite/ that the verye bodie of chriſte can be in the » ſacrament/ because the ſacramẽt ys in many di » uerſe places at onece/ and was at the maundye: » that ys to wite/ in the handes of Chriſte ād eue » rye of his appoſtellis mouthes. And at that ty= » me yt was not gloryfied. And then he ſaieth that » Chriſtes bodye not beinge gloryfied/ couide no » more be in to places at once than his awne can. » And yet he goth after furder/ and ſayeth no mo » re yt can whan yt is gloryfied to. And that he ꝓ » ueth bi the ſayinge of S. Auſten whoſe wordes » be/ that the bodye with which Chriſt aroſe mu= » ſte be in one place. &c.

Moze.

Hertherto hath maiſter Moze reſonied reaſo= nablie: but now he beginnith to decline from the dignite of diuinite in to the dirtye dregges of vayne ſophiſtrie. For where I ſaye that I mu ſte of neceſſite ſeke an allegorie because the lite= rall ſenſe is impoſſible and can not be true/ mea ning that yt can not ſtõde wt the proceſſe of ſcri pture/ but that other textes do of neceſſite con=

Frith.

ſtraine me to conſtrue yt ſpiritualiye. There cat
chet he this woꝛde/can/and this woꝛde impoſ=
ſible/and wolde make men beleue that J ment/
yt could not be true becauſe reaſon can not rea=
che yt/but thinketh yt impoſſible. And there he
triumpheth(beſoꝛe the victoꝛie) & wolde know
what article of o' faith J could aſſigne/in ẅ rea
ſon ſhall not dꝛeue awaye the ſtrẽgthe of mi pꝛuf
fe/and make me leue the litterall ſenſe wherin my
pꝛoffe ſhuld ſtõd/& ſende me to ſeke an allegoꝛie
that might ſtoyd ẅ reaſon/and dꝛiue awaye the
faith. But now deare bꝛethern/ſith J ſpeake
not of the impoſſibilite of reaſon/but of the im=
poſſibilite to ſtõde ẅ other textes of ſcripture/
ye maye ſee that this ꝛyall reaſon is not woꝛth
a riſhe. Then wolde he faine knowe the place we
re ſ. Auſtẽ ſo ſaieth, ẅ thige allthought/yt were
harde foꝛ me to tell/ſith J haue not his wokes to
loke foꝛ yt/yet J thãke god my memoꝛie is not
ſo bad/but J can ſhewe him whꝛere he ſhall finde
yt. And becauſe J thinke that he is moꝛe accu=
ſtomed to the popes lawes then to ſ. Auſtens
woꝛkes, ſith he is become the ſtates pꝛoctoure
and patrone: J ſaye he ſhall not faile but finde
yt in hys lawes de cõſecratione. And where as
he wolde wꝛeſte the woꝛdes of ſ. Auſten/ which
ſaith that the bodie in ẅ Chriſte aroſe muſte ne
des be in one place: ſayinge that he might mea=
ne/not that his bodie might not be in diuerſe pla
ces at onces/but that yt muſte be in one place/
that is to ſaie/in ſome one place oꝛ other/he ſpe
aketh(ſayth maſter moꝛe) nothinge of the ſacra
mẽt noꝛ ſaieth not his bodie ẅ ẅ he roſſe muſte

nedes be in one place, that yt can by no possibilitie be in any mo. This seameth to some a good ne glose/ād yet yt shall proue but a vayne euasiō For yf a man wold saye that the kinges graces bodye muste be in one place / and then a nother wolde exposide that notwithstōdynge his wordes hys graces bodye myght be in two places at once/ I thinke men myght sone Judge that he delited to delaye / and myght saye, what nede he to determine/that he muste be i one place/except he thought in dede / that he myght be in no mo but onlye one? And though men myght so argue on other mens wordes/yet of saint Austēs wordes this muste nedes follow/for he bryngyth them in cas god wold/by a contrarie antithesis sayinge, corpus in quo resurrexit in uno loco esse oportet, ueritas autem eius ubiq; diffusa est. That ys to saye/hys bodye wherin he rose/.muste be in one place/but hys truth ys dispersed in all places. Where he playnlye concludeth by the contrarye antithesis that as hys truth ys dispersed in all places / so muste hys bodye nedes be in one place onlye. As by example/ yf a man shulde saye, The kynge hys graces bodye muste nedes be in one place / but hys power ys thorough out hys Realme. Where no man doubteth/but that in saying one place / he meaneth one place onlye. And therfore though in some place/thet worde muste/doth not signifie suche a necessite as excludeth all possibilite/yet i this place yt doth so signifie/as the contrarye antithesis doth euidentlye expresse.

Ad Hieronimū.

And where ye saye/that he speaketh nothing

of the ſacramēt/ J wolde ye ſhulde ſticke ſtill to that ſaynge. For this ys plaine/ that he ſpeakyth of hys naturall bodye. And therfore yf he ſpeake not of the ſacrament/ then haue you concluded that the ſacrament ys not hys naturall bodye: the contrarie wherof you wold haue mē beleue. Thus haue J ſhewed euidence/ bothe where he ſhall finde the wordes of ſ. Auſten and all ſo that J haue ryght allegeth them.

¶ What wtſtondyng ſyth he maketh ſo moche of hys paynted ſheth/ J ſhall alege hym more auctorite that chziſtes naturall bodye ys in one place onlye. wt thynge proued doth vtterly conclude that the ſacrament ys not his naturall bodye / but onlye a memoryall repreſentynge the ſame. And furſte let vs ſee ſ. Auſtens mynde.

Auguſt. ad Dardanium.

Saynte Auſtē wrytyng vnto dardanus wyth playnlye proue that the naturall bodye of Chriſte muſte nedes be in one place onlie/ & alſo that his ſoule cañ be but in one place at once. The occaſion of hys pitie ys this: dardanus did wryte vnto ſ. Auſten for the expoſition of thoſſe wordes that chriſte ſpake vnto the theiffe ſaynge: this daye ſhalt thou be with me in paradiſe: wd wiſt not how he ſhulde vnderſtond yt/ whether chriſte mēt that the theffe ſhulde be in paradiſe wt chriſtes ſoule/ or wt hys bodye/ or wt hys godhed Ther vppon ſ. Auſtē wryteth that as tonchynge chriſtes bodye/ that daye yt was in the ſepulchre. And ſayeth that yt was not paradiſe/ although it were in a gardē that he was buried For chriſte he ſayeth went of a place of Iope. And that was not (ſayth ſ. Auſtē) in hys ſepulchre.

chꝛe. And as for chꝛiſtes ſoule / yt was that
ye in hell. And no man will ſaye that paradiſe
was there. Wherfoꝛe (ſayth ſ. Auſten) the text
muſte nedes be vnderſtond / that chꝛiſt ſpake yt
of hys godhed. Now marke this argumēt of ſ.
Auſten / and ye ſhall ſe my purpoſe playnlie pꝛo
ued. For ſeinge he expounded thys text vppon
chꝛiſtes godhed / becauſe hys mā hod astouchin
ge the bodye / was in the graue / & as touchyng
hys ſoule / was in hell: you maye ſone ꝑceyue /
that Auſtē thought / that whiles his bodie was
in the graue / yt was not in paradiſe to: ād becau=
ſe his ſoule was in hell / yt coulde not be in pa=
radiſe alſo. And therfoꝛe he verefyeth the texte
vppō his diuinite. For yf he had thought that
chꝛiſtes bodie oꝛ ſoule might haue byn i diuerſe
places at once / he wolde not haue ſaid / that the
text muſte nedes be vnderſtōd of his diuite / but
yt might full well / ye and moche better haue bin
vnderſtond of his manhode. Marke well thys
place yō doth determine the doubte of this mat=
ter. Notwithſtondinge the faythfull father leueth
not the matter on this faſhyon / but alſo taketh a
waye ſoche fonde ymaginationis as wolde cau
ſemen to furmiſe / that Chꝛiſtes bodie ſhulde be
in mo places at once then one. For he ſayeth.
Cauendum eſt ne ita diuinitatem aſtruamus homi
nis ut veritatē auferamus corporis. Non eſt aūt con
ſequens ut quod in deo eſt, ita ſit ubiq;. Nam & de
nobis veraciſſime ſcriptura dicit, quod in illo viuimus,
mouemur & ſumus. Nec tamē ſicut ille, ubiq;
ſumus, ſed aliter homo ille in Deo, qm̄ & aliter de⁹
in illo hoſe, proprio quodā & ſingulari modo. Vna

enim

enim perſona deus & homo eſt, et V trūq; eſt unus Chriſtus Ieſus, vbicq; p id quod deus eſt, in celo aūt p id quod homo. That ys to ſaye we muſte be=ware that we do not ſo aſſyzme the dyuinyte of the mā, that we take awaye the truth of his bo dye. For yt followyth not that the thynge wch is in god, ſhuld be i euery place as god ys. For the ſcripture doth truelye teſtefie on vs, that we ly ue, moue & be in hym. And yet are we not in eue rie place as he is. How beyt, that mā is other wi ſe in god, & god otherwiſe in that mā by aceerten peculier & ſyngler waye. For god ād mā is one perſon, ād bothe of thē one chriſte Ieſu wch ys in euery place in that he is god, ād in heuyn, in that he is mā. Here Auſtē doth ſaye, that yf we ſhuld graūt chriſte to be in all places as touch=yng his mānode, we ſhuld take awaye the truth of his bodye. For though his mānode be in god and god in hys manhode, yet yt followeth not, that yt ſhulde be in euerie place, as god is. And after he cōcludeth that as touching his godhed he ys in euery place, ād as thouchyng his man hode he is in hevin. What nede he to make thes wordes & antitheſes, but becauſe he thought verelye that though hys godhed were in euery place, yet hys mānode was in heuyn onlye.

Auguſtinus ibidē

But yet thys holye doctoure goth furder (ſo that they maye be aſhamed of ther pertye) and ſayeth. Secundū hominē nam q in terra erat, non in cœlo (vbi nōc eſt) quādo dicebat, nemo aſcendet in cœlū niſi qui deſcēdit de cœlo, filius hoīes q eſt in cœlo. That is to ſaye, as touchyng hys man=hod he was in the perth & not in heuyn (where he now

he now ꝑs) when he sayd / no mā ascendeth into heuyn but he that descended from heuyn/the sone of man ẅ is in heuin. Now I truste ye will be cōtent and lett the truth sprced. For I am sure yt ꝑs not possible for you to auoyde yt for he sayeth/that as touching his māhod he was in the erth ād not in heuin/when he spake those wordes: & so proueth that he was not in two places at once then onlie one place. For eis yt S. Austen had thought that he coulde haue byn in mo plā ces at onece thē one ẅ his bodye/then myght he not haue sayd / that he was in yerth and not in heuyn. For then a man might sone haue cōcluded hym & haue said: Austen you can not tell/for he maie be in euery place. But they that so thinke after Austēs mynde / do take awaye the truthe of his naturall bodye/and make yt a very phantastical bodye: frō the ẅ hereſie god deliuer his faythfull. Besides this S. Austen doth saye. christum Dominū nostrum unigenitū DEI filium equalē patri, eundemq; hoīs filium quo maior est pater, & ubiq; totum presentem esse non dubites tanq̄ Deum, & in eodem templo DEI esse uerum DEVM, & in aliena parte cœli propter corporis modū. That is to saye / doubt not but that christe o' lorde the onlie begottē sonne of god equall to the father/and the same beinge the sonne of man wherin the father ꝑs greater/ is hole ꝑsent in all places as touchyng hys godhed and dwelly the in the same temple of GOD as GOD and in some place of heuē for the cōdicion of his very bodie. Here is ꝑfeuidēt bi S. austēs wordes that as touchyng his godhed he is i all places.

And as touching his manhod he is onlye in heuin: and not that onlye/but that he being in heuin as touching the meaſure/nature/condicyon and qualite of his naturall bodie/is only in one certayne place in heuin/and not in many places at once. Thus moche is proued oute of Saincte Auſten.

This truth is not onlye proued by ſ. Auſtins auctorite/but alſo by the noble clarke Iuigentius ye wryteth on this maner Vnus idemq; homo localis ex homine, qui eſt Deus immenſus ex patre, unus idemq; ſecundū humanam ſubſtantiā abſens cœlo cū eſſet in terra, & derelinquens terrā cū aſcendiſſet in cœlū. Secundum diuinā uero immenſamq; ſubſtantiā, nec cœlū dimittens cū de cœlo deſcendit, nec terrā deſerens, cum ad cœlum aſcendit. Quod ipſius Dñi certiſſimo ſermone poteſt cognoſci, qui ut localem oſtenderet ſuā humanitatē, dicit diſcipulis ſuis: Aſcendo ad patrem meū & patrem ueſtrū, Deum meū & Deū ueſtrū. De Lazaro quoq; cū dixiſſet, Lazarus mortuus eſt, adiunxit dicens, et gaudeo propter uos (ut credatis) quoniā non erā ibi Immenſitatem uero ſuę diuinitatis oſtendens diſcipulis dicit: Ecce ego uobiſcū ſum uſq; ad cōſummationem ſæculi. Quomodo autē aſcendit in cœlū niſi quia localis & uerus eſt homo, aut quomodo adeſt fidelibus ſuis, niſi quia idem immenſus & uerus Deus eſt. That is to ſaye. The ſame one man is locale (that is to ſay/conteined in one place) as touching his manhod/ye is alſo God vnmeſurable from the father: the ſame one man as touching the ſubſtance of his manhod/was abſent from heuin/when he was in erth/and forſakin=

e the

ge the perth/when he ascendid in to heuin/but as touching his godlie and vnmeasurable substãce he nether for soke heuin when he descendid frõ heuen/nor forsoke the erth/when he ascẽded vnto heuen. Which maye be knowen by the moste sure worde of the lorde ẅ to schew his humanite to be localle(that is to saye/contayned in one place onlye)did saye vnto his disciplis. I ascende vnto my father and your father/my God & your God/of Lazarus also when he sayd/Lazarus is ded/he sayd further, I am glade for yor sake(that you may beleue)for that I was not there. And againe/schewing the vnmeasurablenes of his godhed/he sayd vnto hisdisciples/behold I am ẅ you vnto the worldesende/how did he ascend in to heuen/but because he is locall & a verye man? Or howe is he present vnto hys faythfull/but because he is vnmeasurable & verye God? Here maye you conclude by the auctorite of this doctoure also/that Christes wdie is onlye in one place at onece. For he sayeth that christ as touchinge his mãhed is locall: that is to saye/contayned in one place onlye. And that he proueth by the scripture euen of Christes awyn wordes. Now yf this be true(as mi cõscience doth testifie/how so euer other men shall Judge)Then muste yt nedes followe that his naturall bodye can not be in the sacramẽt. And the auctorite. I am sure no man can auoide/yt ys so playne.

Now as for his naturall reasons be not worthie the reasoning. For furste that the bodie of christ vnglorified could no more be in two pla- at once

More.

» tes at once then his owyn can/because he is ang
» turall bodye/as he is. I will not examine no cō
» parison betwreyn there to bodyes: but yf christe
» wolde tell me that he wolde eche of both there w
» dyes to be in sythene places at once/ I wolde re
» ceue hym/ and wolde neuer aske hym whether
» he wolde fyrst glorifye them or not. But I am
» sure glorifyed or vnglorified/yf he sayd yt/ he
» ys able to do yt. For the matter ys not im=
» possible to God.

Frith. Truthe yt is that yf christe so sayde and in so saying so ment/there is no doubte/but he were able so to do. but that he in dede so grossely mēt ye shall neuer proue. And in dede yf he had so ment that his owyn bodye naturall shuld haue cōtinued in the sacramēt wch is the meate of the soule thorough fayth/and not of the bodye by eatinge yt/and maye as will be eatyn thorough fayth although yt Remayne in heuyn/ as yf yt were here present to ourr mouthes: yf I sate he had so ment/ then wolde he neuer haue geuen vs suche scriptures as he did. For I saye that this grosse imaginacyon may not stonde wth the processe of the scripture wch ys receyued as yt shall appere by certayne textes.

Furste where our sauioure sayth: the flesshe pro=
fiteth nothig. The waight of those wordes wth
cōpell vs to vnderstōd ourr matter spūalye/for
by this short sentense we are no lesse plucked ba
ke frō the carnall eatinge/ then was Nichodem
that he shuld not once dreame of the carnall re=
generacyon/ when christe sayd vnto hym: that
what so euer was of the flesshe was flesshe. For

thys yf

this ys a playne conclusion/ that when Christe sayd/ the flesshe profytyth nothynge/ he ment yt euyn of hys owyn flesshe that yt couide not profyte (as they vnderstod hym) to be eaten with the teth. Albeyt yt both moche profyte to be playne for o' redēption e eaten thorough fayth. Which thige we may doo although his naturall flesshe be not i the sacramēt. ¶ For I maye as well beleue in him though he be in heuen/ as yf he were in perth and in the sacrament/ ād before myn eyes. And that Christe spake these wordes of hys owyne bodye/ yt ys playne by S. Austens wordes wrytinge vppon the same place. And therfore he sayeth/ that they muste be vnderstōd spūalye/ and addeth: yf thou vnderstond them spiritualye/ they are spryte and lyfe. And though thou vnderstond them carnalye/ yet neuertheles they are spryt and lyfe: But vnto the they are not spryte and lyfe/ which vnderstondest not spiritualye those thynges that I haue spoken. Augusti. tract xxv. 6. Joan.

Also Athanasius sayth. Spūs est q uiuificat, caro nō pdest quicq: uerba q̄ ego locutus sum, spūs sunt & uita. Nam & hoc loco utrūq; de seipso dicit carnē & spiritū, & spiritū ab eo quod est secundū carnē distinxit, ut nō solū uisibile, sed etiā inuisibile quod in ipso erat credētes discāt, q̄d et ea q̄ dicit nō sunt carnalia sed spūalia. Quod em̄ comedentibus suffecisset corpus, ut totius mūdi alimonia fiat? Sed ea ppter meminit ascēsus filij hoīs in celū ut illos a corporali cogitatione auelleret, & post hac discāt carnē dictā cibum celestem superne uenientem & spiritualem alimoniā quā ipse det, nā quæ locutus Athanasius. 3. li. qui dix. verb.

sum

lum (inquit) uobis spiritus sunt & uita. That is to saye, yt is the sprite that quickeneth, the flesshe profiteth nothinge: the wordes ẅ I speake vnto you, are spirite and lyffe. For in this place also he meaneth both of his owne flesshe and his owyn spirite, and he deuided the spirite from the flesshe: that they might knowe thorough fayth not onlye the visible parte, but also the inuisible parte ꝑwas in hym, and also that the wordes ẅ he spake were not carnall but spirituall. For what bodye shuld haue fuffised to haue byn the meate of all the worlde? And euyn therfore did he make mention of the ascension of the sonne of man in to heuen, that he might ẅdrawe them from the bodelye imaginacion, that they might here after lerne, that the flesshe was called heuynlye meate whych cometh from a boue & spirituall meate ẅ he wolde geue. For (sayth the Christe) the wordes that I haue spoken vnto you, are spirit and lyffe. Here you maye see that christe spake yt of his owyn flesshe, and ment playnlie that yt did nothinge profite, as infideles did vnderstond him. For eis yt geuith lyffe, as yt is re-
Bartrā. ceyued of the faithfull in a misterie. For as bartram sayeth, in this misterie of the bodie & blonde, is a spirituall operation ẅ geueth lyffe. With oute the ẅ operation those misteries wno thinge profite, for surelye (sayth he) they may fede the bodye, but the soule they can not fede.

Beldes that the scripture sayth, that that entreth in by the mouth doth not defile a man, for as christe sayeth, yt is caste forthe in to the drawght. And by the same reason yt folowreth

that

that yt doth not sanctifie or make a man holye. But the sacramẽt entreth in by the mouth: therfore yt with folowe that (of yt selfe) yt with not sanctifie or make holie/ & of this text shuld followe two inconueniẽces/ yt the sacramẽt were the naturall wodie of chriſte. Furſe yt shuld folow that the wodie of chriſt shuld not sanctifie the faithful because yt entreth in by the mouthe. And agayne yt shuld followe/ that the wodie of chriſte shuld be caſte oute in to the drawght/ wch thinge is abominable. Wherfore yt muſte nedes followe/ that the sacramẽt can not be his naturall bodie.

Furthermore Chriſt wold not ſuffer that denoute woman wch of loue sought hym at his sepulture/ to touche his naturall bodye/ becauſe she lacked a poynt of fayth/ and did not count him to be equall wth his father. And mocke more yt shall followe that the wicked wch haue no faith nor loue towardes hym/ shall not be ſuffered to eate his fleſhe wth ther teth/ & ſwallow yt in to their vncleane bodies: for that were mocke more then to touche hym. And yet not withſtãdinge they receyue and eate the ſacrament. Where vpon yt ſhuld followe yt the ſacrament were his naturall bodie/ that they ſhulde in dede eate his bodie. Wch thinge may be recounted a blaſphemye agaynſt God. Moreouer Chriſte sayth he that eateth my fleſhe & drinketh my bloud dwelleth in me & I in him: Nowe we knowe right well that the wicked do eate the ſacrament/ and yet nether dwell in chriſte/ nor chriſt in them. Wherfore yt muſte followe that the ſacrament is not the very fleſhe of Chriſte. And ſureiye I can

not excuse them of blasphemie whiche so directe-
lye contrarye Christes wordes.

Howe can you auoide these textes wh̄ christ spe-
aketh vnto his disciples sayinge: yet a litell whi-
Joan. 6. le etc. I wh̄ you. And then I departe to him that
sent me. And agayne it is expedyent for you
Joan: 6. that I departe. For except that I departe/ that
comforter shall not come vnto you. And agay-
Joan. 6. ne he sayth/ I forsake the worlde and goo to mi
Matth. 26 father. And to be shorte, he sayeth yore men ye
Mar. 14. shall euer haue wh̄ you/ but me shall you not euer
Joan. 12 haue. Now we knowe right well that hys god-
hed is in all places/ and that as touchynge his
godhed he forsoke not the worlde / when he as-
cended vnto hys father. Wherfore it muste ne-
des followe that he forsoke it as touchyng hys
flesshe and manhode And therto agreeth the ex-
positions of Saincte Austen/ and Fulgentius be-
fore alleged/ yee and all other olde faythfull fa-
thers. Now if he haue forsaken the worlde as
touchynge the presence of hys naturall flesshe
and mānhode (as all doctours defyne) then ment
he not that hys naturall flesshe shulde be pre-
sent in the sacrament/ to be eaten with oure teth
And therfore though Christe so tell you / yet
muste you take hym as he meaneth / or els you
be begyled, for if ye thynke that GOD both
maye and wyll fulfyll and verifye all thyn-
ges accordynge to the letter as he speaketh thē/
I maye call you an obedyent man / as Saynct
HARFAR DOTH hys monke Adem
And maye saye (as he doth) that if that be the
right waye, so symplye to receyue all thynge-

ye maye

we maye put oute the text of ſcripture which warnyth vs to be wiſe as ſarpentes. For the text followynge is ſufficient/which biddeth vs to be ſimple an doues.

Why doth youre maſterſhip graunt a neceſſarye allegorye/when Pauil ſayth/CHRIST is a ſtone/or when CHRIST ſaith that he ys a doze? The ſcripture ſayth he ys both twayne. And ſyth GOD ſo ſayth/he ys able ſo to make yt. And therfore by your reaſon we ſhall nede none allegorie in all ſcripture/& then he that is moſte ſimple & fooliſhe/may be counted moſte faythfull. And ſo ſhall we nede no faythfull fathers to expound the text/but yt ſhalbe moſte merite/to beleue the letter. Thys I denye not/but that God could haue don yt/yf he had ſo entended/when he ſpake the wordes: But nowe the ſcrypture ſtondynge as yt doth/I thinke he can not do yt. As by exãple I thinke that god by the bloude of his ſone Chriſte myght haue ſaued all men/both faythfull and vnfaithfull/yf he had ſo intended/& that yt had ſo pleaſſed him. But nowe the ſcripture ſtondyng as they doo/I ſaye he can not do yt/and that yt is impoſſible for hym. For then he might make his ſone a lyer ẅ ſayth/he that beleueth not is dãpned. And againe/he that beleueth not ſhall not ſe lyfe/but the wrathe of god abideth vpp̃ him. And euen as yt is impoſſible to ſtõde ẅ the proces of ſcriptures (wherin god hath declared his will) that the vnfaithfull ſhalbe ſaued although god myght haue dõ yt at the furſt yf he hade ſo wolde. Lykewiſe yt ys impoſſible Joan. 3

the

the scriptures stondinge as they doo/that the na
turall bodye of Christ̄ shulde be p̄sent to o^r teth
in the sacrame̅t. And as for o^r fayth / yt nedeth
not to haue him p̄sent in the brede. For I maye
as well eate hi and drinke hym thorough fayth:
that ys to saye/beleue in him/as though he we=
re as present in the sacrament / as he was hau=
gyng on ꝑ crosse.

And because you saye/that my naturall rea=
sons be not worthy the reasoning. I will allege
you some mo / to se what you can saye to them.
Furste euery sacrament is the signe of an holye
thinge: but the sacrament of the auiter is a sacra
ment (as all faythfull men confesse) ergo yt must
follow that the sacrament of the auiter is ꝑ syn
ge of an holye thinge. Nowe yf yt be the syg=
ne of an holye thinge/then yt is not the holye
thinge yt selfe ꝙ yt doth signifye & represent.
Why shulde we then feare/to call that bred a fi=
gure/that ys to saie / a sacrament of that holye
bodye of our lord & sauiour.

Besides that I wolde knowe of what necessi=
te or profite his flesshe muste be present in the sa
crament. For the p̄sence of his flesshe can no mo=
re profit vs/then doth the remembraunce of his
bodie / but this remembraunce maye as well be
don by the sacrame̅t/as though hys bodie were
present. And therfore sith God and nature ma=
ke nought in vayne/yt followethe consequent=
lye/that his naturall flesshe is not there/but on
lye a memoriall therof.

Furthermore the ende ād finall cause of a thin
ge is euer beter then those thinges ꝙ are prou
ded for

ded for the ende (as the howſe is better than the lyme/ſtone and timber/which are prouided for the howſe) but the ende and finall cauſe of the ſacrament is the remembraunce of Chriſtes bodye: and ther vppon yt muſte followe that yf the ſacramẽt be his naturall bodie/ that the remembraunce of Chriſtes bodie ſhulde be better then his bodie yt ſelfe Whiche thinge is to be abhorred of all faythfull men.

4 It were fondenes to fayne that the ſoule did other wiſe eate then do the angellys in heuen/ and their meate is onlye the Ioye and delectatyon that they haue of god and of his glorie. And euen ſo doth the ſoule ỽ is here vppon the perth eate thorough fayth the bodye of Chriſte ỽ ys in heuen. For yt delyteth & reioyſeth whyles ys vnderſtondeth thorough faith/ that chriſt hath taken our ſynnes vppon him/ and pacified the fathers wroth. Nether yt is neceſſarie that for that or for thys cauſe/ that hys fleſhe ſhulde be ꝑſent. For a man maye as well loue and reioyſe in the thinge ỽ ys from hym & not preſent/ as though yt were ꝑſent by him of that maner.

5 Moze ouer the brede is Chriſtes bodye/ euin as the breaking of the brede is the deth of his bodie. Howe ꝓ breakige of bred at the maũdey is not the verye deth of Chriſtes bodie/ but onlye a repreſentation of the ſame (albeyt the minde thorough fayth doeth ſpiallye behoide his verye deth) and euyn like wiſe that naturall brede is not the verye bodie of our lorde/ but onlye a ſacrament/ ſigne/ memoriall/ or repreſentatyon of this ſame/ albe yt thorough the monition the

rof the mynde thozough fayth/doth spsialye be-
holde the verye bodye. And surely therof ys and
be faythfull/the spzite of God wozketh in hys
harte verye swetlye at his communion.

Finallye/yt was not lawfull to eate oz dzinke
the bloude not onlye of man/ but also of a bzute
beaste/and the apostelles them selues moued by
the rule of charite/did institute that men shul-
de abstayne from bloude/somwhat sauozynge
the inspzmyte of the Jewes. Now yf the apo-
stelys had taught (as ye doo) that in the sacra-
ment hys verye flesh and bloude ys eaten and
dzonke with the teth and mouthe of faythfull
and vnfaythfull/what coulde haue be ne a gre-
ter occasyon to haue excluded the Jewes from
crystes fayth eupn at once? Thynke you that
the appostelys wolde not haue byn to scrupu-
lous to haue dzonken hys very bloude/seyn-
ge yt was so playne agaynst Moses lawe/yf
they had vnderstonde hym so grosselye as ye
doo? Peter had a clothe sent downe from he-
upn/in whych were all maner of beastes forbid
den by the lawe/and was commaunded to sle
and eate them. And he answered/ God forbyd
for I neuer eate any vnclene thynge/meanynge
therbye that he neuer eate any thynge forbyd-
den by the lawe. Wherof yt moste nedes follo-
we that ether he neuer receyued the sacrament
(wch ys playne false) oz elis that he moze spiritual
ly vnderstode the wezdes of Chzistes maundie
then ye falselye fayne. For yt was playnely for-
bydden bythe lawe/to eate oz dzinke any maner
of bloude. And I knowe but one reason that

they

they haue ꝺ they count an inſoluble: how beyt by goddes grace we ſhall ſone auoyde yt. There reaſon is this ℣aule ſayth, he that eateth and drinketh this ſacrament vnworthyly / ſhalbe guilty of the bodye & bloude of the lord. How ſaye they how ſhuld they be guilty of the lordes bodie & bloud ꝺ receiue yt vnworthelie/except yt were the verye bodye and bloude of the lorde

This argument I ſaye/is verye weake & ſlender. For I can ſhewe many examples by the ꝺ yt may be diſſolued for he that diſpiſeth the kinges ſeale or letters offendeth agaynſt his owē perſon/and yet the letter or ſeale ys not hys owen perſon. He that vyolently plucketh downe hys graces armes or breakyth hys brode ſeale wyth a furyonſe mynde or vyolence/committeth treaſon agaynſt hys owyn perſon. And yet hys armes and brode ſeale are not hys owyne perſon / he that clepyth the kyngys coyne cōmitteth treaſon agaynſt the kynges perſon and the commen weith: and yet the mony ys nether hys graces perſon nor the cōmon weith And therfore your argument ysbut weake and ſlender. For euyn as a man doth offend agaynſte the prynces perſon by diſpilling hys armes/ ſeale or letters / ſo doth a man offendeagaynſte Chriſtes bodye and bloude/by abuſynge the ſacrament of hys bodye and bloude / although he be not there preſent / as the kynges perſon ys not preſent in his armes/ſeale or letters.

Beſides that ſ. paule ſaieth that euerye mā ꝺ praieth or ꝓpheth ꝺ couered heed ſhameth hishe ed & his heed is chriſte: ſhall we therfore ymage

ſolution.

that christe is naturallye in euerye mans hed/ as yor argument concludeth For soth that wer rea pretye phātasie. Finally S. Iustin saieth that he doth no lesse synne yͭ negligentlye hea reth the worde of god, thē doth the other yͭ vn worthelye receyuith the sacrament of Christes bodye ād bloude. Nowe yf thys be true, thē ys your reason not worth a rishe / for christes na turall bodie ys not in the worde yͭ is pcl;ed /as all men knowe. And yet he sayntith no lesse that negligētly heareth yt, thē doeth he that vnwor thelye receyuyth the sacrament. And thus you see their insoluble rasely dissolued.

More. ¶ But now muste this yong mā consider agay ne that hym self confesseth that the cause for yͭ himself saieth that christ in so saying did so me ane/ys because that yf he shuld haue mēt soo/ yt was impossible to god to bryngе his meanenyn ge a bought: that ys to saye / that christes bo dye might be in two places at once. And ther fore but yf he proue that thynge impossible for god to doo/ els he confessyth that god not onlye sayd yt but allso ment yt in dede. And yet ouer thys/ yf christ had neuer sayde yt / yet doubted I nothinge/ but he ys able to wo yt/ or els were there sum what that he coulde not doo: And thē were god not almygh;tye

Frith. ¶ Here maister more wolde myze me yͭ his so phistrie/ ē yͭ wiles wolde winne his spores. For as he before dyd discāt on thes wordes/ cō/ ē im possyble / ād wolde haue made mē beleue that I mēt yt could not be/ because yt could not be by reason/ ē that I mēt yt was impossyble because

reason

reaſō could not reache yt. So now he diſputeth
wᵗ ſyke maner of ſophiſticatiō cōcludinge that I
cōfeſſe that yt ys impoſſyble ād cā not be/becau
ſe that yf god ſhuld ſo haue mēt/yt was impoſ=
ſyble for god to bryng hys meanynge a bought.
Weare bretherne/thys babelyng ys ſuffecyēlye
diſcuſſed all readye. For I mēt not that yt was
impoſſible. For god to bryngе yt aboute/yf
he hade ſo mēt/but I mēt that yt ys impoſſyble
to ſtōde wᵗ the proceſſe of the ſcripture wᵗ we ha
ue receyued. And I ſaye moreouer that though
yt was poſſible for god to haue dō yt(yf yt had
pleaſed hym) yet now/the ſcrypture thus ſton
dynge/yt is impoſſyble for hym to do yt for the
he muſte make his ſone a lyer. And I ſaye/that
yf he had ſo mēt as the letter ſtōdith/that herwol
de the haue geuē vs other ſcripture/& wolde not
haue ſaid that he muſte crye to hi that ſent him
with other textes as are before reherſſed.

And where maſter more ſaieth that yf there we
re ſumwhat that he could not do/thā were god
not allmightie. I ſaie yt is a ſhame for oure pla
tes that thei haue gotten ſuche an ignorauūt pro
ctoure to defend the. And I am ſure that they
them ſelues couldе haue ſaid moche better. For
els how ſhuld they enſtructe other and leade the
in the right waye/yf they the ſelues were ſo ra
de & vnlerned/ſhuld they not knowe what this
meaneth that god is allmightie wᵗ is apece of the
firſt article of our Crede/then how ſhuld ther
ſhip haue any ſure ſight? More thinketh that god
is called allmightie/becauſe he can doo all thin
ges. And then in dede yt ſhuld follow that he we

re not almighty. For all thinges he cā not doo he can not saue the vnfaythfull/ he can not reste re virgynyte once vyolate/ sayth s. Thomas & also (as I remēber) s. Hierom wrytinge of vergynite vnto paula & Eustochiū: he cā not synne sayth dunce: he can not deney hymselfe sayth s. paule. Now yf this mās lernynge were alowed thē myght not god be allmighty/ because there ys sūwhat that he cā not doo. But they that are a costomed vnto scripture/ do knowe that he is called almighty/ not because he can doo all thing: but because ther is no superiour powere aboue hym/ but that he may doo all that he wyll: & all that hys pleasure ys to doo that maye he bryng to passe/ And no power ys able to resyst hym But he hath no pleasure nor wyll to make hys lone a per ner to make hys scripture false/ & in dede he may not doo yt. And yet notwithstanding he abideth allmighty for he may doo all that he wil.

2. Tim. 2

Then master more touching the reason of re
More. pugnaunce sayth/ that many thinges may seame
» repugnaunt both to him and me wt thinges god
» seeth how to make thē stonde to gether well ynough/ & addeth suche blynde reasons of repun-
» gnaūce as induce manye mē in to a great erroure: some ascribyng all thynge vnto destenye wt-
» oute any power of mās frewyll at all/ And some
» geuyng all to mās owyn wyll And no force sight
» at all to the prouidence of god/ and all because
» the poore blynde reason of mā can not see so ferre/ as to perceyue how goddes prescience and
» mans frewyll can stond to gether/ but seme cle-
» rely to be repungnant.

As for

As for his degressiō of mans frewyll I will not greatlye wrestle wyth him. But thys one thyng I maye saye/that yf the sone of god delyuer vs/then are we verye free. And where the spyret of god ys/there ys fredom. I meane not fredō to do what you will: but fredō frō sinne/that we may be the seruātes of righteousnes But yf we haue not the spyret of christe/thē will I saie wyth S. Austē/that oure frewyll ys wrecched/ & can wo nought but synne. And as touchinge suche textes of repugnaūce/yf they be so diffuse that māy reasō (wyth is the lyght of his vnderstōdyng) cā not attayne to set thē to gether / thē were you beste to make thē none articles of o' faith. For I thinke as manye as are necessarye vnto o' saluaciō/ are cōteyned in the crede wyth I thinke euery mā beleueth: I beseche you laye no bigger burthen vppon vs then those faythfull fathers dyd wyth thought that sufficyent. And then I am sure/ we shuld haue fewer heretickes. For I neuer harde of heretycke that euer helde agaynste anye artycle of oure Crede/but all that ye deffame/ by this name/are onlye put to deth/because they saye that we are not wōde to beleue euery poynt that the lawes and tyrannye of the clargye alowe and maynteine/whych thynge how true yt ys (blessed be G D) ys meatlye well knowen all readye. For els had I and many mo byn tred ere thys daye.

Frith.

Joan. 8.
2. Cor. 3.

Roma. 6

Augustinus de spiritu & litera.

I wot well that many good folke haue vsed in this matt many frutefull exāples/as of one face wholden in diuerse glasses/ & i euerie pere of one glase bro-kē in to twenti: & of one word cominge

Woze.

» hole to an hundzethe eares at once: and the sight
» of one litle eye present and beholdinge an hole
» great contrye at once, wt a thousand suche mer-
» uelles mo, suche as those that see them daylye
» done (and therfore merueil not at them) shall yet
» neuer be able, no not this ponge man hym self-
» fe, to geue suche a reason by what meane thei ma
» ye be don, but that he may haue suche repugnau
» ce layde agaynste yt, that he shalde fayne in con
» clusion (for the cheffe & moste eudent reason)
» to saye, that the cause of all those thinges is be-
» cause god that hath so caused them to be don, is
» allmightye of hym selfe, & may do what hi liste

Frith. As touchinge the crampies that master mo-
re doth here allege, I maye sone make answer.
For they that are like our matter, make clene a
gaynste hym, and the other can not make for hi
The glasse I graunt is a good exãple. For euen
as the glasse doth the rẽsent the verie face of man
so doth this sacramẽt rezresent the verie bodye
and bloude of Christe. And like as euery pece of
the glasse doth rezresent that one face, so doth e-
nery pece of that sacrament rezresent that one
bodye of Christe. But euery mã knoweth right
well that though the glasse rẽsent my face, yet
the substance of the glasse is not my verye face,
nether is my very face in the glasse. And euyn
so though the sacrament do rezresent the bodie
of Christe, yet the substance of the sacrament is
not his verye bodie (no moze then the glasse is
my face) nether is his verye bodye in the sacra-
ment, no moze then my verye face is i the glasse
and thus this crampie maketh well for vs. And

for

for that one worde cõmyng hole to an hundreth eares/ I say that worde is but a sound ād a qualite and not a substance/and therfore yt is nothinge to our purposse/and can not be likened to Christes bodie wch is a substance & as concernynge the sight of the lytle eye/ I saye that though the eye discrye and see an hole cõtrye/ yet is not that hole contrye in the eye: but as the cõtrie is knowen by the sight of eye/ though the contrye be not in yt). So is the deth of Christe and his bodye breaking and bloude shedinge knowyn by the sacrament, though his naturall bodye be not in yt. And thus his examples make nothinge wt him / but rather moche agaynste him. And where he sayeth that the ponge man hym selfe can geue hi no reason/by what meane they may be don: I maye saye vnto hys mastershyp/ that whan I was seuē yere ponger then I am this daye/ I wolde haue byn ashamed yf I could not haue geuyn an euident reason at the austens in oxforde before the hole vniuersite. And albeyt I now wochesafe/ not to spend labour and paper about Aristoles doctrine / yet haue I so moche touched his examples, that he may be wery of them.

» Also I can not see why yt should be moze re- Woze.
» pugnant that one bodye maye be by the power
» of God in two places at once/ then that two bo
» dyes maye be to gether i one place at once. And
» that point I thinke this ponge man denyethe
» not.

The beinge of our bodye in two places at one seys agenst nature/and scripture can not a lo- Frith:

wept

wrytyt. But that two bodies shuld be in one place seameth more reasonable. For I haue good expe rience that though my bodie can not be i two pla ces at once (both in the tower & where I wolde haue yt beside) yet blessed be god in this one pla ce/ I am not bi onte cõpanye. But yf master mo re meane that in one prop & seuerall place/ maye be two bodies at once/ that I will denye/ tyll he haue laiesure to proue yt. And yet at the length I am sure/ hys proffe shall not be worth a po dyng pypcke. For I am sure yt muste be, Ratione porositatis ut in igne & ferro: nã penetrationem di mensionum nunq̃ probabit. And then he is as ne re as he was before.

More. Now hys laste reason bi wi he proueth yt im possible for the bodye of christe to be in two pla ces at once/ is this: you can (sayth he) shewe no reason whye he shulde be in many places at once & not i all. But in all places he can not be. Wher fore we muste cõclude that he can not be i many places at once. This is a merueilous concluded argument. I am sure that euery chylde maye so ne see that this consequent can neuer follow vp pon thes two premisses of this antecedent.

Frith. When I made this reason & cõpiled mi treatise I had no regard to the cauillacions of sotie sophi sters: for I thought no sophisters shuld haue medled wi that meate. but neuertheles sith now I perceyue that they principallye are pozynge on yt/ seking some praie to sett their teth a war ke. In this boke I haue sumwhat puided for them/ and haue brought sueche harde bones/ that yf they be to bussi/ maye chaunce to choke them

And

And yet is not the argument so feble as he sayeth. For the first part (yf he list to cõsider the sense & minde/ād be not to curious) where I saie that they can shewe no reason why he should be in many places & not in all, is thus to be vnderstōd of wise men/ that the verye reason & cause/ that he should be in manye places/ muste be because the wodie is so annexed vnto the godhed/ that yt is in euery place as the godhed is. This I saie muste be the cause & reason of his beinge i many places. And nether you nor no mā elce cā iustlie assigne any other. Now of this maior or first p̄position thus vnderstond doth the cōclusion follow directlye. For yf this shulde be the cause (as they muste nedes graunt). And thys cause proued false by scripture: then muste they nedes graunt that the thynge whiche so followeth of thys cause/ muste nedes be false. And so ys my purpose proued/ and they concluded. As by example / the astronomers saye: that the naturall course of the sonne ys from the west to the east. Nowe yf a man should aske them what ys then the cause that we see hym daylye take the contrarye course/ from the east to the west agaynste hys nature: they answer. Because the highest spere (whose course ys from the east to the west) with hys swifte mouynge doth violentlye drawe the inferiour speres vnto hi. This is the cause that they allege, and no man can assigne any other. And now syth I can proue this sense false by scripture. And S. Austen (for scripture saith that the spere is fastened Hebrewes. viij Chapiter. And S. Austen expoundinge that text

improu-

emprouyth the astronomers ꝙ asseyme that ye mouet holyth I saye this cause ys proued false by scripture/ they muste nedes graunt that the thinge ꝙ followeth of this cause muste nedes be false. And so we may conclude agaynste thē all/ that the naturall course of the sonne ys not frō the weste to the eest (as the astronomers saye)/ But contrarie from the eest to the west. And lykewise syth the cause that Christes bodie should be in many places/ ys assigned of lerned men to be/ because hys bodye ys so annexed ꝙ the Godhed (ꝙ ys in euery place) that yt is also i all places ꝙ yt/ and no mā can assygne any other. And that this cause is proued false by scripture/ for when the women sought Christ at his graue/ an
Mar.14. angell gaue the answer that he was not there. But yf his bodye had byn in euerie place/ then
Luc.16. had the angell lyed. Also Christ sayd vnto his
Ioan.11. disciples of Lazarus ꝙ died at bethania. Lazarus ys dede. And I am glade for yor sakes (that you maye beleue) because I was not ther. Now yf his bodye were in euery place as is the Godhed/ then Christ sayd not truelye/ when he sayd he was not there. Therfore sith (as I sayd) this ys the cause assigned/ and yet proued false by scripture/ they muste nedes graunt/ that the thinge ꝙ followeth of this cause/ muste also nedes be false. And so we maye cōclude agaynste them all that Christes bodye is in one place onlye. And now you maye see how my consequent followe the premisses.

Moze. For he can no farther conclude/ but that we
ꝙ can spye no reason whye he shuld be in many
places

» places at once What had he wone bi that? might
» he than conclude ther vppon, that he could not
» be in manye places at once? As though yt were
» not possible for God to make hys bodye in twe
» places at once, but yf we were able to tell how/
» and why/and wherbye/and shewe the reason.

How far I can conclude is shewed immediatly before. For though of the bare wordes as ye toke them, yt was hard to conclude any thinge yet haue I nowe declared them, and so farre cōcluded, that you can not anoyde them. And where he sayth that though they can shewe no reason/yet I had wōne nought by yt: I thynke he wolde be angrye yf I shuld so answer. But surely they are in good case / for yt is ynough for them to saye/thus yt is/ and nede neuer to shewe any cause or reason whye they so saye. For they are the churche and can not erre: so that yf they teache contrarye thinges / yet all ys good ynough. And when they see that no man can make the scriptures to agre wt their doctrine/then they saye, that ther doctrine ys true ynough/ but no man can vnderstond the scripture. And though the scripture seme neuer so repugnant both to thē ād to vs /yet god seeth well ynough (saye they) how to set them to gether/ and yt ys possible for god to make yt agree / though they can not tell how. But this doctrine hath longe ynough delayed vs. For men haue sene to longe wt yor spectacles yet nowe (thankes be to god) they begyn to se wt theyr owne eyen. And as touchinge how this mater was possible to god and how yt ys not possible/ ys sufficiently declared Frith.

before to all that lust to loke.

Moze. How be yt as for me (though I be not bounde to yt) I am content yet to proue/that god maye make the bodie of Christ to be in all places at once. And because this yonge man coupleth that propositpon wt the tother: so will I do to. And I proue therfore that god can make hys wdye be bothe in many places at once/and in all places at once/by that that he ys almightye/& therfore can do all thynge.

Frith: Now is the good man in his olde dreame agayne/and thinketh that god is called almightye/ because he can do all thinges. And then in deede yt shuld folowe that he were not almightie. For all thiges he can not doo/he can not saue the vnfaythfull/he cā not restore virginitye once violated/he can not sinne: he can not denie hym selfe. Now yf this mans lernynge were alowed/than might not god be called almightie/because there is sumwhat that he can not doo. But they that are accustomed wt scripture/to knowe that he is called almightie/not because he cā not do all thinges/but because ther is no superior power above hym/but that he may do all that he will/and all that hys pleasure ys/maye he bringe to pase. But he hath no will/pleasure nor power to make his sone a lyer and to make his scripture false/and yet notwithstonding he abydeth almightye and may do what he will. And euyn as yt is impossible to stode wt the processe of the scriptures (wher in god hath declared his will) that the vnfaythfull shuld be saued (although at the fyrste god might haue dō yt/yf he had so wolde) likewise

se it is impossible the scriptures sholde agree as they
wo/that the naturall bodie of christ/shuld be pre
sent to o^r teth i the sacramēt. And as for o^r faith
yt nedeth not to haue hi psent in the bred. For
I maye as well eate hi & drinke him/thorough
faith(that is to saie/beleue in hi)though he con
tinue still in heuyn/as though he were as psent
in the sacramēt/as he was hāging on the crosse
But yet his masterships hathe left one thige vn
proued/& that is euin the pith of his purposse.
For though he had pued(as he hath not) that
God bi hys almightines might make Christes
bodie in many places/in all places/ād in the sa
cramēt/yet he forgotte to pue that god hath so
wne. And therfore albeyt I did greūt him(as I
will not)that he might so wo/yet therof yt wold
not followe/that he hath so dō in dede. For god
maye do many thinges wch he doth not. And ther
fore his argumēt doth not pue his purpose. Now
yf he do but thinke that god hath so don/I am
well pleased and will not put hym to the payne
to pue yt. For anon ye shall se hi so intāgled in
briars/that he shall not wette where to be come.

But yet this ponge man gooeth about to proue the poynt by scripture. For except we graūt him that poynt to be true/he saieth that eis we make the angell a lyer that sayd/he is not he=
re/and also that eis we make as though Christes bodye in his assension did not goo vp in the cloude in to heuyn from perth/but onlie hid him selfe in the cloude/and playeth bo pipe and tar
ried beneth still. here in the ende he forgetteth hi selfe so fowle/that whan he was a lōge sophister he wold

For

» he wolde I dare saye/haue hym full soze ashamed
» so to haue ouer sene hym selfe at oxford at a per
» uise. For ye wott well that thinge yᵗ he sayeth/
» and yᵗ he muste therfoze proue/is that the bodie
» of Christe can not be in euery place at once bi no
» meane that god could make. And the textes that
» he bringeth in for the proffe/saye no furder but
» that he was not in all places at once.

Frith. There are two thinges disputed betwene ma
ster moze & me: the one is whether god can make
the bodye of Christe in manye places / & in the
sacrament. And therto his mastership sayth ye.
For god is almightye and maye do all thynges.
And I saye naye/ and affyrme that GOD ys
not called almightye because he maye do all thin
ges but because he maye do all that he will/and
I saye that he will not make his sonne a lyer
noz his scripture false/ and that he can not do
and yet abydeth almightye. The tother thynge
is this/whether he haue done yt oz not. For al-
beit I did graunt him that yt were possible/yet
ys he neuer the nere/except he other can proue
that he hath done yt in dede/oz els thinke that
god hath so done. For as I sayd god can do ma
nye thinges yᵗ he doth not. And the controuer=
sie of this doubte is dissolued by the angell and
scripture yᵗ (as master moze graunteth hym sell
fe) proueth that he was not in all places at once
And therof yt followeth/that god hath not don
yt/although yt be possible. And so is his master
shype at a poynt. For yf I should graunte yt ne
uer so possible/yet yf scripture proue that yt be
not so in dede/then is he neuer the nere his pur

pose/

yole/but moche the furder from yt. And thys ꝑ
wupn yt that ℑ sayd before: that yt was not pos
sible to stonde wᵗ the ꝓcesse of the scripture wᵗ
we haue receiued. And nowhis mastership hath
graunted yt himselfe/which you maye be sure he
wold not doo yf he coulde otherwise auoyde yt.
And here you maye se howe sore ℑ haue ouer se
ne my selfe.

» God forbid that any man shuld be the more ꝓ Worde.
» prone & readye to beleue thys ponge mā in this
» great mater/because he sayeth in the begynnyng
» that he wyll bꝛynge all men to a concord and a=
» quietnes of conscience. For he bꝛyngeth men to
» the worst kinde of quietnes that may be deuised
» when he telleth vs as he doth/that euery mā in
» this mater, maye wᵗ oute pareil beleue whyche
» waye he lyste, Euery man maye in euerye mater
» wᵗ oute any counsell / sone set hym selfe et rea=
» sone/yf he lyste to take that waye and to beleue
» as he list hym selfe/and care not how. But and
» yf that waye had byn sure/ S. Paule wolde ne=
» uer haue shewed that manie were in pareil of se
» kenes and deth to. For lacke of discernynge re=
» uerently the wdye of our lorde in that sacramēt
» when they came to receyue hym.

When Chꝛiste shulde departe this worlde & goo to his father he gaue his disciples a comma undemēt that they shuld loue eche other/ sayn ge by this shall all men knowe/ that ye are my disciples/yf ye loue eche other/as ℑ haue loued you. This rule of charite wold ℑ not haue bꝛo ken/wᵗ notwtstondyng ys often in ꝑeopardie a mꝛge faythfull folke/for this sacramēt of vnite Frith. Joan. 13

This thynge conſidered/ I thought neceſſarye/ to aduertiſe both partyes to ſaue thys rule of charite/ and proued in the fyrſte chapter of my treatiſe/ that yt was none article of the fayth neceſſarie to be beleued vnder payne of dāpnacion/ and therfore that they were to blame that wolde be contencious for the mater. For ſith yt ys non article of the fayth/ they maye lawfullye diſſent wt oute all Ieoperdye: & nede not to bren ke the rule of charite/ but rather to receyue eche other like weake brethern. As by exāpie/ ſome thike that the mariage betwene o^r moſte redub ted prince āð quen Kateryn is lawfull and maye ſtonde wt the lawes of god: and ſome thinke that yt is vnlawfull & ought to be diſanulled. Now if we ſhuld for this mater breake the rule of cha rite/ and euery mā hate his neighboure that wol de not thynke as he doth/ then were we greatly to blame & in Ieoperdie of cōdempnacion. This I ſaye I proued in the fyrſt chapter againſte wt moze maketh no buſines/ and improueth yt not Wherbye you maye ſone gather that yt is ve= rye true. For eis ſith hys maſterſhip ſo labou= reth in theſſe other poyntes/ he wold not haue lefte that vntouched/ you maye be ſure. This is the concord that I wolde bringe thē vnto. And as touchynge quietnes of conſcience/ I haue knowen manye that haue ſore byn cōbured wt it And amōge all/ a certayne maſter of arte which dyed in oxforth/ confeſſed vppon his deth bed/ that he had wept lying in hys bed an hundreth nyghtes with in one yere ſpace/ becauſe he coul de not beleue yt. Now yf he had knowen/ yt had

bym no necessarye article/what comfort & quyetnes shuld yt haue bym vnto him. Furthermore euery man can not so quyet hymselfe/as master moze Jmageneth. For there are many that thynke thē selues no smalle soles/ vp whā they haue receyued some foolishe superstitiō/ether bi ther owyn Jmaginacyō/ oz by beleuinge ther gosshepes golpell & olde wyffes tales by & bye thynke the contrarye to be dedly synne/and vtterly foz bydden by chzystes golpell. As by exāple/J knowe an house of religyō/wherein is a person that thynketh yt dedly synne/ to goo ouer astrawe yf it ley acrosse. And yf ther be on the pauemēt any paynted picture oz any Jmage grauē on a deed mās graue/he wyl not trede vppon yt/although he shuld goo a fozelonge a boute. What ys thys but vayne superstic yon whereby the cōscience ys combzed & cozrupted? May not this be weded oute with the wozde of god/shewyng him that it ys none article of the fayth so to thinke/and then to tell hym that yt ys not fozboden by the scripture/and that yt is no synne? Now albeit hys cōscience be so cākerd that the ruste wyll not be rubbed oute: yet with godes grace/ some other whom he hath enfeffe with the same/maye come agayne to godes wozde and be eured full well/ yf shuld neuer haue bym able to quiete themselffes. And lyke wise there are some which beleue as pour supperstic ous hartes haue infozmed them/ and these can not quiet them selues/because they beleue that pou haue fet pour doctryne out of scryppture/ But whē yt ys pzoued to thē/ & they therfeiues

preyue that scripture sayeth not so/the cã they be cõtent to thinke the cõtrarye/& Judgeyt no synne at all And as touchyng S. Paule/suere lye ye take hym wrong. For I wyll shew you what presse he taketh/& howe he his to be vnderstõd. But because yt is not possible to tynyst he it in fewe wordes/I shall deferre it vnto the bokes ende/ãd thẽ I shall declare hym at large.

Moze. And what a facio ys this/to saye that we ma
» ye beleue yf we list/that thereys the verye bo=
» dye of our lorde in dede/and thẽ to tell vs for a
» trouth/that suche a fayth ys impossyble to be=
» true: for god hym selfe can neuer bryngeyt a=
» bought/to make hys bodye be there.

Frith. Yf a mã take the bare wordes of christe/& of simplicite be deceyued/ãd thinke that his verie bodye be in the sacrament present to their teth that eate yt/I dare not saye that he sinneth therin/but will referre the matter vnto godes Judgemẽt/& yet vñ oute doubt/I dare saye he ys deceyued. As by example/yf a mã deceyued bi the leterall sense/wold thynge that men should preache to fyshes(as S. Frances did) because christ bade his disciples goo preache to all creatures/yet wolde not I thynke that he synned therin/But wyll referre hym vnto goddes Jndgemẽt. But yet I wene euerye woman that hath any wyt/wyll saye that he was deceyued.

I am verye sure that the olde holye doctours
Moze. vñ beleued christes bodye ãd bloode to be there/
» ãd so taught other to beleue/as by ther bokes
» playnlye with apere. yf they had thought ether
» that it could not be there or that yt was not the
re in

The sacrament ought not to be worshipped
» re in dede/they wold not for all the good in this
» worlde haue wryten as they haue done. For
» wold thosse holye men(wene you) haue taught
» that mē be bold to beleue/that the verye bodie
» and bloude of christe ys there/ yf them selfe
» thought they were not bounde there to? wolde
» they make mē honoure and worship that thyn-
» ge as the very bodye and bloude of christe wht
» che them sellues thought were not yt? this ge-
» re ys to childishe to speake of.

That the olde douctoures & faythfull fathers so taught or thought as ye fayne of thē/ ys verye faise. For s. Austen as I haue shewed/ maketh wholye for vs. Besides that/there is none of the old fathers but they call yt a sacrament a misterie and misticall meate/ wch is not eaten wt toth or belye: but wt eares and fayth. And touchinge the honour and worship done vnto yt. I saye yt is plaine Idolatrye. And I saye/ that he faiselye reporteth on the olde holiewoctoures. For they neuer taught men to worshyp yt/ nether can he allege one place in any of them all which wolde haue men to worship the sacrament. Peraduenture he maye allege me certayne new fellowes for hys purpose/as dunce/Worbell/ durand and suche drasse wch by ther wetryne haue drenched the worlde with dampnable Idolatrie But I speake of the olde holye fathers and doctours Sainct Austen/Ambrose/Hierom/ Cyprian/ Cirille/Chrisostome/ Fulgentius/ and suche other: these I saye/ wo not teache men to worshyp yt/and by that I dare abyde. Of thys point I am so sure/that I will vse yt for a con

Frith.

The sacrament ought not to be worshipped trar pe argument / that his naturall bodye is not there present. For yf the holie fathers before na mpd had taken this text after the letter and not only spūallye / then in there workes they wolde haue taught mē to worshipe yt but they neuer taught men to worship this sacrament / therfo= re yt followeth they toke not the text after the letter / but onlye spūallye. Now do I prouoke you to seke a proffe of yor purposse. Neuerthe lesse I will not deney / but that these holy doctou res in dyuerse places / do calle yt his bodie / as christe & paule doo / and so do we lykewise: & sa ye also that hys very bodie ys there eaten. But yet we meane / that it ys eatē w^t fayth (that is to sayr by beleuing that hys bodye was brokē for vs) & haue hys bodye more in memorie at this maundye thē the meate that we there eate. And therfore yt hathe the name of his bodie: because the name yt selfe shulde put vs in remembrañ= ce of hys bodye / And that hys bodye ys there chiefly eaten / eupn more (thorongh fayth) then the meate with the mouth. And so are they also to be vnderstond.

Note ☞

More. Yet one great pleasure he doth vs / in that he >> putteth vs all at lyberty / that we maye w^t ou= >> te parell of dampnacyō beleue as we did before: >> that ys to witte / that in the blessed sacramēt the >> whole substāce of the bred ād the wyne is trās= >> muted & chaunged in to the verye bodie & blou >> de of christe. For if we maye with oute parell of >> dampnacyon beleue thus / as hym selfe graun >> teth that we maye / thē graūteth he that we ma >> ye also w^t oute parell of dampnacyō beleue that

hym

The sacrament ought not to be worshipped
» hym selfe lyeth / where he sayeth / the trouth of
that beleue ys impossible.

The beleuynge of this poynt / is of yt selfe not dãpnable as it ys not dãpnable to thynke that christe ys a very stone or awyne / because the le=terall sense so sayeth: or yf you beleue that you ought to preache to fyshes and goo christen thẽ a nother whyle / as ye do heiles. And I insure yow / if there were no worse mischef that ensued of this beleue / thẽ yt ys in yt selfe / I wolde ne uer haue spokẽ agaynst yt. But now there fol=lowreth vppõ yt dampnable Idolatrye. For tho rough the beleue that thys bodye ys there / mẽ fall downe and worshipe yt / And thynking to pleasse god / w dãpnable synne agaynst hi This I saye / ys the cause that I so ernestly wryte a=gaynste yt / to auoyde the Idolatrye that ys cõ mitted thorough yt. Parte of the germanes do thynke that hys naturall bodye ys present in the sacrament & take the wordes fleshelye / as martẽ taught thẽ. But none of thẽ worshipyt for that martẽ forbedeth both in his wordes ãd workes / & so blessed be god they auoyde that ye operdie w thinge yf you wyll allso graffe & pu=blisshe but this one proposityon / that yt ought not to be worshipped / I promise you I wyll ne uer wryte agaynste yt. For thẽ is the Ieoperdie taken awaye / and then I am content that your mastershyp thynke I lye. But in the meane sea son I muste thynke that ye fulfyll the wordes with dampnable Idolatrye. And thus haue you allso answer vnto the conclusyon which you allege oute of the kynges graces boke.

Frith.

D

D.4. For I

For I saye in your waye ys no hurte / as longe as you doo but onlye beleue the bare wordes of the text (as S. Fraunces did / when he preached to fishes. But yf thorough the occasion of thosse wordes / ye falle in to the worshyppynge of yt / then I saye that in your waye ys vndoubted dampnacyon. And so ys there great Ieopardie in your waye / & non at all in oures. For though he were there in dede / yet do not we synne yf we worshipp yt not / for we are not commaunded to worshipp the sacrament. But yf he be not there / then do you dampnable Idolatrye.

The consecracyon of the Sacrament.

More. NOw as for another quietnes of euery mans cõsciens this ponyman byddeth euery man be bolde / whether the blessed sacrament be cõsecrate or vnconsecrate (for though he moste specyallye speaketh of the wyne / yet he speaketh yt of both) and byddeth not care / but take yt for all that vnblessed as yt ys because the preest (he sayeth) cã not deceyue vs nor take from vs the profyet of christes institucion / whether he alter the wordes or leaue them all on sayd. Is not thys awõderfull doctrine of this ponge man. We wotte well all / that the preest can not hurte vs by his ouersight or malice

or malice/ yf there be no fawte vppō oure owne
» partye/ for that perfectyon that lacketh on the
» prestes parte/ the great mercye of god aswe tru
» ste of hys owyn goodnes supplyeth. And ther=
» fore as holye Chrisostome saieth/ no man can ta
» ke harme but of himselfe. But now yf we se the
» thynge disordered oure owyn selfe by the prest
» and Christes institucion broken/ yf we thā wit
» tingly receyue yt vnblessed and vnconsecrated/
» and care not whether christes instituciō be kept
» and obserued or no/ but reakon yt is as good wō
» oute yt as wō yt/ then make we our selfes par=
» takers of the fawte and lese the profyte of the sa
» crament/ and receyue yt wō dampnacyon: not for
» the prestes fawte/ but for oure owyn.

I had thought that no turke wolde haue wre sted a mannes wordes so vnfay thefully for he leauith oute all the pith of mi mater for my wor des are these. I wyll shew you a meanes how ye shall euer receyue yt according to Christes in= stitucion/ although the prest wolde wō drawe yt frō you. Fyrst ye nede to haue no respecte vnto the prestes wordes wō ministreth yt. For yf ye re mēber for what entent Christ did institute this sacrament/ and knowe that yt was to put vs in remembraunce of hys bodye breakynge & bloud shedinge/ that we might geue him thankes for yt and be as sure of yt thorough faith accordinge to his promises/ as we are sure of the brede bi ei tinge of yt: yf as I saye/ ye remember this thyn ge (for wō intent only the preste speaketh those wordes) then yf the prest leue oute those wor= des or parte therof/ he can not hurte you. For

Frith.

you

you haue all readie the effecte ād finall purpose for the yō he shuld speake thē. And againe yt he shuld wholie altre thē yet he cā not deceiue you For then ye be sure that he is a lyear/ād though you se the prest bringe you the wine vncōsecrated yet neuer sticke at that. For as sureiye shall yt certifie youre cōscience and outwarde senses though he cōsecrate yt not (so thou cōsecrate yt thy selfe: that ys to saye/so thou know what ys ment therbye and geue hym thākes) as though he made a thousland blessynges ouer yt. And so I saye that yt is euer consecrated in hys harte that beleueth/though the prest cōsecrate yt not. And contrarye wyse yf they cōsecrate yt neuer so muche, and thy cōsecracion be not bye/yt helpeth the not a rishe. For except thou knowe what ys ment therby/and beleue/geuinge thankes for his bodye breakinge and bloudshedynge/yt can not profyte the.

More: Nowe where you saye/that yf we se the thinge disordered by the prest/& Christes institucyon broken/& wyttingly receyue yt/we make oure selfes partakers of the cryme.

Frith. I answer that yf the reformacyon therof laye in o^r hādes/then sayd you trouth/ but sith this ys writtin to priuate parsones yō maye not reforme this mater/and that the reformacyō therof resteth onlye in the hande of your prince ād parliament (for the errour cōsisteth not in the misorderyng of the mater by one prest onlie but rather of the doctrine of thē all/sauyng suche as god hath lightened) to thes priuate psons I saye that youre doctrine shuld soner be the occasion

of an

of an insurrexion (yf we labour to eschew) then any quietinge of them by Christes doctrine. And therfore syth there ys an other waye to wode/ sauyng all vpright/we wyll auoyde that parylous pathe. But when ye se Christes institucyon broken and ꝑ one kynd left out vnto ꝑ laye peple/why ar ye partaker therof?

» How be yt as for his beleue that taketh yt no better but fore bare bred & wine yt maketh him lytell matter cõsecrated or not/sauynge that the better yt is consecrated the more yt is euer noyous to him that receyuyth yt hauinge his cõsciens combred yf suche an execrable here se/by yf well aperreth that he putteth no defference betwene the bodye of our lorde in the blessed sacrament/and the comon brede that he eatyth at hys dynner/But rather he esteemeth yt lesse. For the tone yet I thynke or he begyn/yf he lacke a preest/he wyll bielle yt hym selfe/the tother he careth not as he sayeth/whether yt be blessed or no. Wore.

What I reaken yt more then bred and wyne I wyll shew you here after in declarynge the mynde of S. paule vppon thys sacrament/ and that in the conclusion of this boke. And in the meane season I will saye no more but that he belyeth me. And as for there blessinges & cõsecracion profite not me/except I cõsecrate yt my self fe with fayth in Christes bloude/ and with geuynge hym prayse and thankes for hys inestimable goodnes/which when I was his enemie reconciled me vnto his father bi his owin deth This consecracye I muste I let by yt/yf I will Frith.

haue

haue any profyete of his deth ẅ the sacrament
repzesenteth vnto me. And yf J my selfe do thus
consecrate yt, then shall J beleue of the frute of
his deth. And J saye againe, that as the prestes
do now vse to cõsecrrate yt, yt helpeth not the
poze comẽs of a rishe. Foz ther cõsecraciõ shuld
stonde in preachinge vnto thẽ the dethe of chri
ste ẅ hath delyuered them oute of the Egypt of
synne and from the fyzy foznace of Pharo the de
uell. And as foz theyz waggynge of ther fingers
ouer yt, and sayng, vi. oz. vij. wozdes in laten,
helpeth them nothing at all foz how can they be
leue by the meanes of his wozdes whẽ they kno
we not what he sayeth? And as touchinge the co
men bzeade that J eate at my dynner, whether
J haue a pzeste oz not, J blysse yt ẅ my harte
(and not ẅ my fyngers) and hartely geue God
thankes foz yt. Foz yf J haue an hundzeth pze
stes to blesse yt, yet am not J excused therbye.
Foz except J biesse yt my selfe, yt profiteth me
no moze then yf yt were vnbiessed. And yf J bles
se yt my selfe, than J care not what the pzeste
pzate. Foz as longe as J vnderstonde hym not
yt profiteth me nothinge. But in good faieth J
wene the bushoppes ẽ ther proctoure wote not
what ablessinge meaneth. Therfoze deare bze=
thern hearkyn to me. To blysse god, ys to gene
him pzaise and thankes foz his benefites: to bles
se a kynge oz aprence, is to thanke him foz hys
kindenes, and to pzaye to god foz hym, that he
maye longe reigne to the lawde of god ãd weith
of his cõmens. To blesse a mans neyghboure ys
to pzaye foz him and to doo hym good. To blesse

☞ To bieste

my bze=

my brede or meate/is to geue god thãkes for yt To dysse my selfe/is to geue god thãke for the great benefites that I haue receyued of him/ & to pray god that of his infinite goodnes he will increase those gyftes that he hath geuin me and fynisshe his worke yͭ he hath begon in me/vnto his lawde and prayse/and as touching this flesshe/to fulfyll his will in yt/ and not to spare yt but scorge/cut and burne yt:only that yt maye be to his honore and glorie. This ys the forme of blessynge/ and not to wage two fyngers ouer them. But a lacke/of thys blessing our bushoppes be ignorant.

But as for those that are good and faythfull folke and haue any grace or any sparcle of reason i there hedes/wyll(I verely thinke)neuer be so farre ouer sene/as in this article(the trouth wherof god hath him selfe testified by as many open miracles as euer he testified any one)to beleue this ponge man vppon his baren reasons a gaynste the faithe and reason both of all olde holy wryters and all good chrysten people thys xv.C.yeres. Worde.

As for the miracles/I meruell not at them/ neither may they make me the soner to beleue yt for Christe told vs before that suche delusions shuld come/that yf yt were possible/the very elecke shuld be deceyued by them. And S. Paule exorteth vs to be ware of suche signes & wonders And therfore I doo as moses teacheth me whē I here of suche a wonder/ then strayght I loke on the doctrine that is annexed yͭ yt. yf yt teache me to referre all the honour to god & not to Frith. Mat. 24 2 Thes. 2 Detror.

creatue

creatures/ and teache me nothinge but that wyll stond w̄ goddes worde/then will I saye/that yt is of god. But yf yt teache me suche thinges as wyll not stond w̄ his worde/then wyll I determyne that yt ys done by the deuell/to delude the people w̄ damnable Idolatrye. When Paule and Barnabas preached at Lystra and had won a myracle emonge them/the people ranne and wold haue don sacrifice vnto them. But the apostles ranne amonge them and tare their clothes cryinge vnto them/syrs what you doo? we are euyn corruptible men as ye are and preache vnto you/that you shuld leaue this vayne superstition/& worshyp the leuynge god/w̄ made heuen erth/the see/& all that in thē, &c. here the apostelles refused suche hono^r & worshyp. And therfore I am sure they wolde not suffer ther Images to haue yt: Now whē I see a miracle wone at any Image/I perceyue that yt byrgeth men to the worshipping of yt selfe/cōtrarye to the facte & doctrine of the apostelles/whiche wold not receyue yt thē selues/I must nedes cōclude/that yt is but a delusiō done by the deuell to deceiue vs & to byrge the wrath of god vpō vs. Euin soo I saie of the sacramēt/sith the miracles that are wone by yt/do make mē thike otherwyse then scripture will/& cause mē to worshyp yt: I doubte not but they are done by the deuell/to delude the people Thou wilt paueture saie that god will not suffer him to abuse the sacramēt of his bodie & blode. Yes verelye/god will suffer yt/and doth suffer yt/to see whether we will be faithfull ād abide by his worde or not. And meruell not ther

Act. 14.

of/for

of/for god suffered hym to take vppe the very Math. 4
naturall bodye of his sonne Christ and set hym
on a pynnacle of the temple. And after he toke
hym vppe agayne, and leade him to an exceding
mountaine. And therfore thinke not but that he
hath more power ouer the sacramēt then he hade
ouer Christes owyn bodie. And therfore when
they tell me/loo here is christ: loo here is christ
(as Christ prophecyed) loo he is at this auitre
loo he is at that/ I will not beleue them.

Neuertheiesse yt I shuld graunt that all the
myracles whyche were done, and ascribed vn=
to the sacrament, were very true miracles ād w
ne of god himselfe (as I doubt not but some of
them be true) yet there vppon yt doth not folo=
we that the Sacrament shulde be the verye na
turall bodie of Christe. For we haue cuydent
stories that certayne persones haue byn deliue
red frō bodelye diseases thorough the sacramēt
of baptime. And yet the watter is not the holye
goste nor the very thinge yt selfe wherof yt is a
sacrament. The shadow of Peter hath healed Actes. 4
many. And yet was not that shadow Peters o
wyn person We reade also that napkyns & hād
therchers were caryed from Paule vnto them Actes. 19
that were syke and possessed wyth vncleane spire
tes/and they receyued ther heith. And yet yt
were neuertheiesse madnes/to thinke that Pau
les bodye had byn actuallie or naturallie in thos
se thynges. And therfore thys ys but a verye
weake reason/to Judge by the myracles the pre
sence of Chrystes bodye. And sureiye you
ought be ashamed to make so slender reasons.

For

for god maye worke miracles thorough many thinges yͭ are not his naturall bodye. And as touchinge the olde doctoures whom you layne to make yͭ you/and the trouth of your opinyon yͭ you saye hath byn beleued of all good christē people this .xv. C. yeres/is sufficyentlye declared before/is proued to be but a poynt of your old poctrye.

Doctoure barnes did graciouslye escarpe master mores hādes

Wore, And also frere barnes albeit that as ye wett well he is in many other thinges a brother of this youngmās secte: yet in this hereselye he sore abhorreth his hereselye or els he lyeth hym selfe. For at his laste beinge here he wrote a letter to me. Wherin he writeth that I laie that hereselye wrongfullye to his charge. And shewyth him selfe so sore greued therewith that he sayeth / he wyll in myne repproche make a boke agaynst me. Wherin he wyll professe & protestе his fayth concernynge this blessed sacrament. But in the meane season yt well contenteth me/that frere barnes beyng a man of more age. And more wyse discrecyon & a doctour of diuinite/and in those thinges better lerned then this youngmā is/abhorreth this youngmānes hereselye in this poynt/ as well as he lyeth

lyketh hym in many other.

The more your mastershipe prayseth without Frith:
barnes/the worse men maye like yor mater. For
in many poltes he doth cõdẽpne yor dãnable do-
ctrine/as in his boke apereth. And therfore if su-
che credẽce must be geuẽ to him/ then moche the
lesse will be geuin to you. But paduenture you
will saye/that he is to be beleued in this poynt/
although he erre in other. Wher vnto I answer
that yf you will cõsent vnto him I woldr it well
apayd and will promise you to wrpt no more in
that mater. For in thys we both agre/ that yt
ought not to be worshipped (ye and blessed be
god all the other whom you calle heretyckes).
And so both of vs do auoide the idolatrye w̃ you
wold so great daunger do daylye cõmit. And there-
fore yf you shewe his kerning then am I content
that you dissent frõ me. For lett yt not be wor-
shipped/and thinke as yow will: for then is the
pareil paste. And sith we agre in thys poynt/
doubt not but we shall sone agre in the residou
and admitte eche other for faythfull brothers.
And where yor mastership sayeth/ that he wrot
you a letter protestinge that you saye that here
he wrongfullye to his charge. I thinke yt was
more wisdom for hym twise to haue wrpten to
you/then once to haue comen and tell you of yt.
For yt was playnly told hym/that you had con-
spirpd his deth/ãd that notwithstondinge his saf
fe conduyte/you were minded to haue murthe-
red hym. And for that cause he was compelled
bothe being here/to kepe hym selfe secreatlye/
& also prencelye to departe the realme.

And blessed be god you haue sufficientlye pub
lysshed your purposse in your answer agaynst W
tindale/where you saye/that you myght lawfu
lye haue brunte hym. Here me maye see how pci
able yow are addicte to our prelates. And how
vne ye were to fulfyll ther pleasures contrarye
to our princes prerogatiue royall. And thankes
be to god yt gaue yow suche grace in the sight
of o' soueraigne/that he sherlye wderstode yo'
power. For eis yt ys to be feared that you wold
further haue proceded agaynste his graces pro
gatiue/yf thynge whether yt be treason or not
let other men dyne. But this I dare saye/that
yt is printed and publyshed to our princes gre
at dishonore. For what learned me maye in time
to come truste to hys graces safe conduyte or co
me at his graces instance or requeste/sith not on
lye the spualtye (yf of ther profession resyste hys
prerogatiue) but also a laye man promoted to su
che preminence by hys graces goodnes/dare pre
sume so to depresse hys prerogatyue/ & not on
lye to saye/but also to publishe yt in prt: that
notwithstondyng hys graces safe conduyte/they
myght lawfullye haue brunte hym.

But here he wold saye vnto me as he dothe in
his boke/that he had forfayted his safe cõduy
te and therbye was fallyn in to his enemyes han
des. Where vnto I answer/that this yo' sayin
ge is but a vayne glose. For I my selffe did re
de the safe cõduyte that came vnto hym/yf had
but onlye thys one condicõ annexed vnto yt/
that if he came before the feaste of chrisstmas thẽ
next insuynig/he shuld haue fre lyberte to de-

perte

perte at his pleasure. And this cõdicyõ I kno we was fulfylled, how shulde he than forfayte hys saufe conduyte? But master more hath lerned of hys masters our pilates (whose procture he ys/to depresse oure princes progatiue) that men ought not to kepe any promise vñ heretyckes. And so his saife cõduyte could not saue hym As though the kynges grace myght not admitte any mã to goo and come freiye in to hys graces reaime, but that he muste haue leue of our pilates. For eis they myght saye hereisye agaynst the parson/and so fley hym cõtrarye to the kynges saife cõdupte vñ thynge all wyse mẽ do know/to be preiudiciall to his graces prerogatiue royall. And yet I am sure that of all the tyme of hys beynge here/ you can not accuse hym of one cryme/ albeit (vnto your shame) you saye that he had forfayted his saife conduyte. These wordes hade be very extreme and worthy to haue byn toked vppon/although they had byn vttetyn by som presumptuõs prelate. But that a laye man so heighlye promoted by hys prynce/ shuld speake them and also cause them openlye to be publyshed amonge hys graces comẽs/ to detecte the estymacyon of hys royall power/ doth in my minde/deserue correction. Watwithstondynge I leue the iudgement and determinacyon vnto the discrecyon of hys graces honorable counsell.

And as for that holy prayer that this deuonte põgmã as a new christe teacheth to make at the receiuinge of this blessed sacramẽt/all his cõgregacõ: I wold not geue the parige of a pare for

More.

J.2. hys prayer

doctour barnes did gracyously escape
» hys prayer/though yt were better thē yt is/pmi
» lynge awaye the true fayth therfro/as he doth.
» How be yt hys prayer there ys so dyuised & pē
» ned and paynted wᵗ layssure & studye/that J tru
» ste eueri good christē womā maketh a moche bet
» ter prayer at the tyme of hyr howsell/by fayth-
» full affectyō ād by goddes good inspiracīō sodē
» ly. Fryth ys an vnmete master to teache vs
» what we shuld praie at the receyuige of the bles
» sed sacramēt/when he will not knowelege it as
» it is/but take christes blessed bodie for nothing
» but bare bred/ & so lytle esteme the receyuyng
» of the blessed sacramēt/that he forsyth lytle whe
» ther yt be blessed or not.

Frith. Where he discōmendyth my prayer & sayeth that J am an vnmete master to teache mē to pra pe/seyng J take awaye the true fayth from yt/ and sayeth that euery woman cā make a better/ whē she receyuyth the sacramēt. J wolde to god that euery womā were so wyll lerned that they coulde teache vs both. And sureli J intēded not to prescryve to all men that prayer onlye but ho ped to help the ignorant/that they might ether speake those wordes/or els(takyng occasion at thē)to saye some other to the lawde ād prayse of god. And as for your fayth(wᵗ you call the true fayth)mulle J nedes improue. For yt will not stonde wᵗ the true text of scripture as yt playnli apereth. But to the fayth in christes bloude J exhorte all mē/ and teach thē to eate hys bodye wᵗ fayeth(and not wᵗ teth)wᵗ is by hauynge his deth in contynuall remembraunce/ And dege= stynge yt in to the bowels of the soule. And be=

cause

Here endeth the answer
cause pow so sore impzoue mi pzayer/to conclu
de my answer agaynst you/I wyll wzyte agayn
ne. And lett al mē Judge betewne vs. Blessed
be thou moste deare & mercifull father ẅ of thy
tēder fauour & benignite/not ẅstōding our gre
uous enozmytes cōmitted agaynst the/wouch=
sauedst to send thyn owine & onlie deare sone/
to suffre moste vile deth foz our redēptiō. Bles=
sed be thou Chzist Jesu our lozde & sauiour ẅ
of thine abundāt petye cōsidering oure misera
ble estate/ wtlyngly tokest vppon the to haue
thy moste innocēt bodie bzokin & bloude shed/
to purge vs & washe vs ẅ are ladyn ẅ iniqui
te. And to certifie vs therof/hast left vs not on
ly thy wozde ẅ maye enstruce o² hartes: But
allso a visible token to certifie eue our outward
sences of this great benefyte that we should not
doubt/but that the bodie and frute of thy pass
on are oures (thozough fayth) as surelye as the
bzede / which by our senses we knowe that we
haue with in vs. Blessed be also that spirite of
verite which ys sent from god our father tho=
rough our sauiour Chzist Jesu/to lyghten our
darke ignoraunce / And leade vs thozough
fayth in to the knoweiege of hym which ys all
verite. Strengthe we beseche the our frayle
nature and encrease our fayth: that we
maye pzayse god our mo=
ste mercifull father
and Chzist
his sonne
our sauiour and redemer.
A M E N.

A cõparison betwene the paschal lambe

The paschal lambe and oure sacrament are here compared to gether.

Now we shall shortly expresse the pith of our matere and borow the figure of the paschall lambe. Which is in all poites so lyke. That the offeringe of the paschall lambe did signyfye the offerynge of Christes bodye/is playne by Paule which sayeth

1. Cor. 5. Christe our paschall lambe ys offered vp for vs When the childern of Israell were very sad and heuye for theyr sore oppressyon vnder the power of Pharao (for the mo myracles were shewed/the worse were they handeled). God sent vnto them by Moyses/that euery howsehold shuld kyll a lambe to be a sacrifyce vnto GOD and that they shuld eate hym/with their staues in their handes/ther loynes gyrded and showes on their feete: euen as men that were going an hastye Iorney. Thys lambe muste they eate hastely and make a merye maundye. Now because they shuld not saye/that they could not be merye. For ther oppressyon/and what coulde the lambe help them: he added glad tydynges vnto yt and sayd/thys ys the passing bye of the lorde. Whiche thys nyght shall passe by you and sle all the fyrste begotton/with in the londe of Egipt/and shall deliuer you oute of

your

your bondage / and bringe you in to the lond that he hath promissed vnto yo' fathers. Marke the processe and conueyaunce of thys matter / for euyn lyke wise yt is in our sacrame̅t. The apostoles were sad & heuye / partlye considering the bondage of synne wherin they were oppressed & partlye because he told the̅ that he muste departe fro̅ the̅ in who̅ they did put all their hope of Joan. 16.
ther deliueraunce. Whyle they were in this heuynes / Christ thought to co̅fort them & to geue them the seale of their deliueraunce / ād toke in his hande bred / blessed and brake yt / and gaue yt to his disciples sayinge: this is my bodye wh̄ shalbe geuyn for you. For this nyght shall the power of pharo the dewell be distroyed / and to morow shall you be deliuered from the egipt of synne and shall take your iourneye towardes that heuenlye mansion which ys prepared of of god for all that loue hym. Now compare the̅ to gether.

The paschal lambe was instituted and eaten the night before the chyldern of Israell were in dede deliuered from egipt. Like wise was the sacrament instituted & eaten the night before we were deliuered from our sinnes.

The paschal lambe was a verye lambe in dede And so is the sacrament very bryede in dede.

The paschal lābe was called the passynge bye of the lorde which distroyed the power of pharo & deliuered the̅. The sacrament is called the bodie of the lorde which distroyed the power of the deuell and deliuered vs.

¶ As manny as did eate the paschal lambe

¶ Comparison betwene the paschal lambe /
in fayth / were very merye and gaue god great
thankes. For they were sure the next daye to be
deliuered oute of egypt/as many as did eate his
sacrament in fayth / were merye and gaue God
great thankes/for they were sure the next daye
to be deliuered from there synne.

3 They that did not eate the paschal lambe in
fayth/could not be merye. For they were not su
re of deliuerãce from the powre of pharo. They
that did not eate this sacrament in fayth/could
not be merye: For they were not sure of deliuerã
ce from the power of the deuell.

6 They that beleued the worde of the lorde did
more eate the passinge bye of the lorde ẅ should
deliuer them/then they did the lãbe. They that
dide beleue the worde of the lorde did more eate
the bodye of the lorde ẅ shulde be geuin for their
deliuerannce / then they did the bred. For that
thinge doth a man moste eate that he moste hath
in memorie and moste reuolueth in minde: as ap
pereth by Christe Joan. 4. I haue meate to ea=
te that ye knowe not,

7 They that beleued not the next daye to be de=
liuered from Egypt / did not eate the passynge
bye of the lorde / although they eate the lamme.
They that beleued not the next daye to be deliy=
uered from synne did not eate the bodye of the
lorde/although they eate the bred.

8 The childerne of Israell were but onece deliy
uered from Egypt/notẅstondinge they did eue
ry yere eate the lambe/to keye that facte in per=
tuall remembraunce. Euen so Christ bought ãd
redemed vs but once for all and was offered ãd

sacrificed

sacrificed but once for all though ye sacrament therof be daylie broken amonge vs to kepe þ̄ be nefite in contynuall memorye.

9 As manye as did eate the paschal lãbe in faith and beleued godes worde as touchinge their deliueraunce from Egypt/were as sure of their deliueraunce thorough fayth/as they were sure of the lãbe by eatinge yt. As many as we eate this sacramẽt in fayth & beleue goddes worde as touchinge their deliueraunce from synne/are as sure of ther deliuerannce thorough fayth/as they
10 are sure of the brede by eatinge yt.

As many as did eate of that paschal lambe did magnifie their god/testifienge that he onlie was the god allmightie/and they his people stycking ge to hym/to be deliuered by his power from all daūger. As manie as we eate of this sacramẽt magnifie theyr god testifying that he ōlie is the god allmightie & they his people stycking by hī to be deliuered by his power frō all dāger.

11 Whē the Israelytes were deliuered frō egipt/ they eate neuertheiese the paschal lambe w̄ was styll called the passing bye (because yt was the remembraunce of the passinge bye of the lorde) and herteiye reioysed/offering him sacrifice and knowreiegynge w̄ infinite thankes/that they were the fellowshyp of them that had suche a mercifull god. Now Christes electe are deliuered frō synne/they eate neuertheiesse the sacramẽt w̄ is styll called his bodye that once dyed for their deliuerannce/and harteiye reioyse/offeringe to hī the sacrifice of prayse & knowreiegen w̄ infinite thankes/that they are of the fellowshyp of them

that

The minde of paule vppon the.x.chapiter
that haue suche a mercifull GOD.

The paschal lambe after their deliueraunce pt
was perlye eaten/brought as moche myrth & Ioye vnto thē that did eate pt in faith/as pt ded to
their fathers vñ felt pharo his furie/& were not
yet delyuered. For they knewe ryght well that
except god of his mercye and wonderfull power
had so delyuered them they shuld also them selfes haue byn bonde in the londe of Egypt and
vnder that wicked prince Pharo/ of vñ bondage they greatlye reioysed to be rid all readye/&
thanked God hertye because they founde them
selfes in that plentuose Londe vñ god prouided
for thē. The sacramēt vñ after oure delyueraunce is perlye & dayly eaten/bringyth as muche
myrth & Ioye vnto vs that eate pt in faith/as
it did tothe apostles vñ were not yet deliuered.
For we knowe right well that except god of his
mercye and thorough the bloude of hys sonne/
had so deliuered vs/we shuld also o' selfes haue byn bounde in the egipt of synne vnder that
wicked prince the deuill/of vñ bondage we greatly reioyse to be ryd all redye/and thāke God
hyelye because we fynde our selues in the state
of grace & haue receiued thorough faith the first
frutes & a taste of the spiret vñ testifyeth vnto
vs that we are ꝑ childern of God.

This maundie of remembraunce was pt that
paule receyued ofthe lorde & delyuered to the corinthians in the.xi.chaptre. For thoughe he bowe one propertie and similitute of the sacramēt in the.x.chapter/that in my mynde maketh
nether vñ vs nor agaynst vs/albeit som thinke
that

that yt maketh hole for the exposicio of chrystes wordes/this is my bodie. But in my mynde they are deceyued. For the occasion that paule spake of yt in the .x. chapter was this. The Corynthians had knowelege that all meates were indifferent and whether yt were offered to an Idole or not/ that the meate was not the worse/ and that they myght lawfullye eate of yt/ whether yt were solde them in the shambles or set before them when they dyned or supped in an vnfaithfull mānes howse/ askynge no questyons: except some man dyd tell them that yt was offerred to an Idolle/ and then they shulde not eate of yt for offendynge hys conscyence that so told them (alde yt they were els fre and the thynge indifferent) thys knowelege because yt was not annexed wyth charyte was the occasyon of great offendyng. For by reason therof they sate downe amonge the gentyles at there feastes/ Wher they eate in the honour of their Idolles/ and so dyd not onlye wounde the conscyens of their weake bretherne/ but also committed Idolatrye/ in dede: And therfore S. paule sayd vnto the. Wherfore my derelye beloued flie frō worshyppinge of idolles. I speake vnto the wō haue discrecio Iudge ye what I saye. ys not the cup of blessing wō we blysse the fellowshyp of the bloude of chryste? ys not the brede wō we breake the fellowshyp of the bodie of Chryste? For we though we be manye are yet one bred and one bodye/ in as moche as we are partakers of one bred. Chryst did calle hym selfe bred and the brede hys bodye: And here Paule calleth vs bred & the brede o' bodye

Paule

Now

Now maye you not take Paule that he in this place shuld directly expound Christis mynde. And that the verie expossicion of Christes wordes/whē he sayd this is my bodye/shuld be that yt was the fellowshyp of his bodye (as some sate w sekynge the kaye in this place of paule locke them selfes so faste in / that they can fynde no waye oute) For Christe spake those wordes of his owyn bodye w shulde be geuyn for vs/but the fellowshyp of Christes bodye (or congregacyō) was not geuyn for vs. And so he ment not as Paule here sayeth / but ment hys owyn bodye. For as Paule calleth the bred oure bodye for a certayne propertie/euyn so doth Christe calle yt his bodye for certayne other properties In that the brede was broken/yt was christes owyn bodye signifying that as that bred was broken / so shulde his bodye be brokyn for vs. In that yt was distributed vnto his disciples yt was his owyn bodie/signifyinge that as be reipe as that bred was destributed vnto them/ so vereipe shulde the deth of his bodie and frute of his passiō be distributed to all faithfull folke. In that the bred strengtheneth oure bodies yt is his owin bodye / signifying that as owre bodies are strengthened ād cōforted by bred/so are owre sowles by the faith in his bodie brekig And likewise of the wyne in that yt was so distributed and so cōforteth vs and maketh vs merye. Furthermoze the bred and wine haue a nother propertie/for the w yt is called our bodie. For in that the bred is made one brede of manie graynes or cornes/yt is o' bodie signifieng that

we

We though we be manie/are made one brede that is to saye one bodie. And in that the wine is made one wyne of manye grapes/yt is our bodye signifieng that though we are manie yet in christe and thorough Christe we are made one bodie and membres to eche other. But in this thinge Paule and Christe agre. For as Paule calleth the brede oure bodye and vs the bred because of this propertie that yt is made one of manie euin so doth Christe call yt his bodye because of the ꝑpertyes before reherſed. Furthermore in this they agre/that as Paules wordes/muste be taken ſpñaliye (for I thinke there is no man so mad/as to Iudge that the bred is our bodye in dede although in that proptie yt repꝛſenteth our bodie). Euyn so muste Christes wordes be vnderſtond ſpiritualiye that in thoſe properties yt repꝛſenteth his verye bodie. Now when we come to gether to receyue this brede then by the receyuing of yt in the congregacion/we openlye teſtifie that we all (ꝙ receyue yt) are one bodye/ꝑfeſſing one god/one faith & one baptyme/and that the bodie of Christe was broken and his bloude ſhed for remiſſion of oure ſinnes Now ſith we ſo do/we maye not a cõpanye nor ſit in the congregacion or fellowſhip of thẽ that offer vnto ydolles and eate before them. For as Paule. Paule ſayeth/ye can not drinke the cupe of the lorde and the cupe of the deuelis: ye can not be partakers of the table of the lorde and of the table of the deuelles. I wold not that you ſhuld haue felowſhip ꝙ deuelles. The hethen whiche offerred vnto Idolles were the felowſhip of deuellys

nelis/not because they eate the deuelles bodye or dr̃ke the deueles bloude/but because they be leued & put their confydens in the ydole or deuill as i their god and all that were of that faith hade their ceremonies/& gaue hart ye thākes to their god wt that feaste wt they kept. They came to one place & brought their meate before the ydole & offered yt. And wt their offering gaue vn to the deuill godlye honour. And then they sate downe and eate the offeryng to gether geuyng prayse and thankes vnto their God / and were one bodye and one fellowship of the deuell why che they testifye by eating of that offeringe be fore that idolle. How dothe S, Paule reprehend the Corinthiās for beynge the gyntiles cōpanie in eatinge before the idolle. For they knowe that the meate was like other meate. And therfore though them selues fre to eate yt or leue yt. But they perpued not that that congregacyon was the fellowship of deueiles wt were there gathered (not for the meates sake) but for to thāke and prayse the ydolle their God in whom they had their confidence. And all that there assembled ād did there eate /& did openly testifye/ that they all were one bodie/professynge one faith in theyr god that ydolle. So paule rebuked them/ for because that by their eating (in that place ād fellowship) they testified openlye/that they were of the deueiys bodye & reioysed in the ydolle their god in whom they had fayth and cōfidence And therfore sayth paule/that they can not wth drinke the cupe of the lorde testifynge hym to be their God in whom onlye they haue truste and

saluce/and the cupe of the deuell testifyinge the Idolle to be their god and refuge.

Here you maye note that the meate & the eatinge of yt in this place & fellowshyp is more then the comō meate & eating in other places. For els they might lawfullye haue dronken the deueles cup wyth them the one daye/ and the cup of the lorde the next daye wᵗ hys disciples. What was yt more verelye yt was meate wᵗ by the eatinge of yt in that place and fellowshyp /did testifie openlye vnto all mē/ that he was ther god whose cup they dranke/ and before whom they eate in that fellowshyp: and so in their eatynge they praysed and honored the idole, And therfore they that had their truste in the leuinge god and in the bloude of hys sonne Christ / myght not eate with them. And likewise yt ys in the sacrament/the brede and the eatinge of yt in the place and fellowshyp where yt ys receyued / ys more then comen bred. What ys yt more? Verelye yt ys brede which by the eatinge of yt in that place and fellowshyp/ doth testifye openlye vnto all men/that he ys oure verye God whose cup we drinke & before whom we eate in that fellowshyp / and that we put all our trauuce in hym & in the bloude of hys sonne Christe Iesu/ geuinge god all honoure & infinite thankes for his great loue wher wᵗ he loued vs/as ys yt testifyed/in the bloude of his sonne / wᵗ was shed for oure synnes. So that in this place and fellowshyp maye no man eate nor drynke with vs/ but he that is of our fayth & knowlegeth the same god that we doo. As by example/ yf mā were

well

The mynde of S. paule vppon the .x. chapiter
well beloued emonge his neyghboures (albe yt
he haue some ennemyes) and were longe absent
from his frendes in a strange contrye: when he
were come home/his neighboures that loued hi
wolde greatlye reioyse & paduenture wolde bis
a copō or a nother pece of meate to geue him his
welcō home/ & get thē to some honest mās howse
or to a tauerne/and make good chere to gether/
to testifie openlye that he is welcome home/ and
that they all whiche are at that bāket reioyse of
his cominge home. Nowe I saye/that this ban
ket is more then another meale/for at this ban=
ket his enemyes maye be loth to come / because
they can not reioyse at his cominge home/ & ther
fore can not make good chere amōge them/ testi
fying that he is welcome home: but rather ab=
horreth the meate and drinke that is there eaten
because their hart doth not fauoure the parson
for whose sake yt is prepared. Notwithstondinge
yf a capons legge were reserued for one of hys
ennemyes and afterward geuyn hym whan the
banket were don/he might lawfullye eate yt.
For then yt were but bare meate suche as he ea
teth home. And likewise the ennemyes of chri
ste which beleue not that they haue remissyon
of sinnes thorough his bloude shedinge / can not
reioise of his bodye breaking. And therfore can
not make good chere amonge them/but yf any be
reserued after the maundye / he maye lawfullye
eate yt for yt is but bred. And his louers that
are ther present do rather come thider to geue hi
his welcome home then for the meate/ and they
more rate his welcome home then the meate.

But

But yf any of his enemyes fortune to be there/ they eate onlye the meate/ and not his welcom ho me. For they reioyse not at his cōmynge home. Lykewise the faithfull that are there present/ doo rather come thether to reioyse in the fayth of his bodye breakyng/ then in breakinge or ea tinge of the bred or meate. But yf any of the vn faythfull fortune to be there they eate only the brede/ and not his bodie breakyng. For they re toyse not at his bodie breakinge. Here paduen= ture some wold suppose that I were contrarye to my selfe. For before I sayd/ that yt was mo= re then meate that was eaten at the gētiles fea ste/ & more then meate that was eatē at my neigh boures welcome home/ & more then bred that ys eaten at the receyuing of the sacramēt of the bo die & bloude of christe. And nowe I saye/ that yf any his enemie be there/ he eateth onlye the meate and not the welcom home. And lykewise the vn faythfull eateth onlye brede and not the bodye and bloude of Christe. How maye these wordes stonde to gether? I answer/ that they eate but on lye bred or meate that profyteth them/ but in de de they eate more to theyr hynderaunce/ and e= uyn there owyn dampnacyon. For they that did eate in the fellowship of gentiles/ dit but on lye eate the meate to there profyte/ but in eatyn ge theyr meate their facte dyd openly testifye that they honoured that Idolle for ther GOD (although their herte were other wise) wher- 1. Cor. 8
in they comitted Idolatrye. And beſydes that they wounded the consciences of their weake brethern and so synned agaynst God. Beſydes

that/he that enuieth hys neighboure & comyth to that banket/eateth but onlye the meate that pꝛofiteth him: natwithstonding in his owē harte/ he eateth the rancoꝛ ād malice of his mynde/ to his greate greuaunce/whē he seeth them so re= ioyse. And of his owē cōpanyōs wᵗ are also the se mannes enemyes/ he doth purchase himselfe hatred/ because wᵗ his facte he testifyeth that he loueth him/ although his harte be wotherwise/ & of god shalbe condēpned. Foꝛ he that hateth his bꝛother / ys a murtherer. Furthermoꝛe he that ys vnfaythfull and comyth to the manu= 1. Ioan. 3 dier/eateth but onlye the bꝛed that pfiteth him/ notwithstondyng he eateth beside that hys owyn dampnacyon/ because he beleueth not that the bodie of our sauyour wᵗ the sacrament repꝛesen teth/ is bꝛoken foꝛ his synnes/ and his bloude shed/ to washe thē awaye. This Iam compel= led to w/ to stope the chatteringe mouthes of so phisters/ ailbe yt to thē that be sobeꝛ/ yt had byn ynough to haue said/ they eate onlie bꝛed/ & not the bodie bꝛeaking &c. Foꝛ they ryght well vnd stōd yt by the cōtrarye antitheſie/ & knowe that I mēt not by that (onlye) that he shuld eate the bꝛede and nothinge els but onlye bꝛed: but that I mēt by this woꝛde (onlye) that he shulde eate the bꝛede with oute the bodye/ And so lyke wy se in other exāples. Thus haue we sufficientlie declared paules mynd in the. 10. Chapter.

In the.xi. chapter paule maketh moche mēcis 1. Coꝛ. 11 of the maūdie & discribeth yt to the vttermoste. Fiꝛst (he saith) whē ye come to gether i one pla ce/ a man cā not eate the loꝛdes soupe. Foꝛ euery

man

mā begynnyth afore to eate his owyn soupper/ & one is hongrye & an other ys dronke. Haue ye not howses to eate & drinke in/ or els dispice ye the cōgregacio of gode & shame thē that haue not what shall I saye vnto you? shall I prayse you? In this I prayse you not. Paule did instructe accordinge to christes mynde/ that the Corynthians shuld come to gether to eate the lordes soupp Whiche lyeth not so moche in the carnall eatynge as in the spirituall: and is greatly dyspleased to be catē/ not by the hongar of the bodie/ but by the hounger of the faythfull harte. We ys gredye to publyshe the prayse of the lorde & geue him hartie thākes/ & moue other to the same that of many/ praise might be geuen vnto or mooste mercifull father for the loue wt he shewed vs in the bloude of his owne moste deare sonne christ iesu. Wherwt we are washed frō or sinnes & surelie sealed vnto euerlastinge life. wt suche hongar did christe eate the paschal lābe/ sayinge to his disciples: I haue inwardlye desired to eate this easter lambe wt you before that I suffer. Christes inwarde desyre was not to fyll his belye wt his disciples/ but he had a spūall honger; wolde to praise his father wt thē/ for their worlie deliuerāce oute of the lande of egypt: & specially to alter the paschal lābe & memorie of the carnall deliuerāce/ in to a mawdie of myrth & thākesgeuing for or spūall deliuerāce oute of the bōdage of synne In so moche that whē christ knewe that yt was his fathers will & pleasure/ that he shuld suffer for or sinnes (wherin his honor/ glorie & prayse shuld be published) then was yt a pleasure vnto Luc. 22.

hi/ to declare vnto

The mynde of paule vppon the.xi. chapitel
vnto his disciples that great benefite/ vnto his
fathers prayse and glorie: and so did institute
that we shuld come to gether ād breake the bre
de in the remēbrañce of his bodye breakynge &
bloudeshedige: & that we shuld eate it to gether
reioysinge ẅ eche other & declarige his bñfites.
Now were the corinthians fallin frō this hō
ger/and cā not to gether to thentēt that godes
prayse shuld be published by thē in the mydes
of the congrygacion/but cā to fede their flesshe &
to make carnall chere. Jn so moche that the ry-
che wolde haue meate and drincke ynough/ ād
take suche aboundañce that they wolde be drō
ke(and so made yt ther owyn souper & not the
lordes/as paule sayth/ād did eate onlye the bre
de and meate/ād not the bodye breakynge as J
sayd wfore)and the poore which hadde not(that
is to saye that had no meate to eate) were sha-
med & hongrye/ād so could not reiose ād pray
se the lorde:by the reason that the delicate fare
of the riche was an occasion for the poore to la-
mēt their pourtye ād thus the riche did nether
prayse god thēselues/ nor suffered the poore to
doo yt/but were an occasiō to hynder them.
They shulde haue brought their meate & drin
ke ād haue deuided yt ẅ their poore brothern/
that they might haue byn merye to gether/ād so
to haue geuyn thē occasion to be merye ād reioy
se in the lorde ẅ thākes geuinge. But they had
nether luste to prayse god nor to cōforte their
neighboure. Ther fayth was feble ād their cha
rite cold/and had no regard but to fyll their bo
dye & fede there flesshe: And so dispised the poore.

congrygaciō

congrygacion of god whom they shuld haue ho-
noured for the spyrite that was in thē & fauour
that god had shewed indifferentlye vnto them
in the bloude of his sonne chryste. When Paule
perceyued that they were thus fleshlie minded &
had no mynde vnto that spūall maundye which
chekelye shuld ther be aduertised / he reyzoueth
thē sore / reherlinge the wordes of chryste That cccc
ẅ I gaue vnto you I receyued of the lorde. cccc
For the lorde Jesus the same night in the ẅ he cccc
was betrayed / toke bred & thāked and brake yt cccc
& sayd: take ye and eate ye / this ys my bodie ẅ cccc
ys broke for you / this do ye in the remēbraūce cccc
of me. After the same maner he toke the cup when cccc
souper was don sayinge / this cup is the newe te cccc
stamět in my bloude / this do ye as ofte as ye dryn cccc
ke yt in the remembraunce of me. For as ofte as cccc
ye shall eate thys bred and dryncke this cup / ye
shall shewe the lordes deth / tyll he come. As
though he shuld saye / ye corinthians are moche
to blame ẅ at this souper seke the foode of yor
flesshe. For yt was institute of chryste / not for the
entēt to norysshe the belye / but to strēghthē the
harte & soule in god. And bi this you maye kno
we that chryste so mēt. For he callyth yt his bo-
dye ẅ is geuin for you / so that the name yt selfe
might testifie vnto yow / that in this soup you
shuld more eate hys bodye ẅ is geuyn for you
(by digestyng that in to the bowelles of yor sou
le) thē the bred ẅ by the breakinge / & the distri
butyng of yt / with reprsent his bodie breakinge &
the distributyng therof vnto all that are fayth
full. And that he so meaneth ys euydent by the

The mynde of paule vppon the.xi.chapter
wordes following/ w̄ saye/this w̄ in the remem
braunce of me: and likewise of the cup. And fi
nallie concludyng of both/ Paule sayth/as often
as ye shall eate this brede ād drinke this cup(in
this place and fellowshyp) ye shall shewe the lor
des deth vntill he come/ prayinge the lorde for
the dethe of his sonne and exortynge other to w
the same/reioysinge in him w̄ infinite thankes
And therfore ye are to blame w̄ seke onlye to fede
the bellye w̄ that thinge w̄ was onlye institute
to fede the soule. And ther vppon yt followyth.

Wherfore who so euer wth eate of this bred or
drinke of this cup vnworthelie/is giltye of the bo
dye & bloude of the lorde. He eateth this brede
vnworthelie/ w̄ regardeth not the purpose for
the w̄ Christ did institute yt. w̄ comith not to it
w̄ spirituall hunger/to eate thorough faith his ve
rye bodye/w̄ the bred representeth by the brea
king ād distributinge of yt: whiche comith not
w̄ a merye harte geuinge God hartye thankes
for their deliuerance from synne: Whiche do not
muche more eate in their harte the deth of his bo
dye/then they do the bred w̄ their mouth. Now
sith the Corinthians dyd onlye seke their bely
and flesshe/ & forgat goddes honour and prayse
(for which yt was institute/that thankes shuld
be geuyn by the remembraunce of his bodie bro
kinge for vs) they eate yt to goddes dishono' &
to their neighbours hinderrance/ and to ther
owin condempnacion/ and so for lacke of fayth
were giltye of Christes bodie w̄ (by faith) they
shulde there chefelye haue eaten to ther soules
health. And therfore yt followyth.

Let

Let a man therfore examyne hym selfe/ and so let hym eate of the brede/and drinke of the cup.

This prouynge or examynynge of a mans selfe is fyrste to thinke wt hym selfe wt what luste and desyre he commyth vnto the maundye & wyll eate that bred: whether he be sure that he is the childe of god & in the fayth of Christe: And whether his conscyence do beare hym wytnes that Christes bodye was brokyn for hym: And whether the luste that he hath to prayse god & thanke hym wt a faythfull harte in the myddes of the brethern/ do dryue hym thither warde. Or els whether he do yt for the meates sake or to kepe the custome: for then were yt better that he were awye. For he that eateth or drinketh vnworthelye/eateth & drinketh his owyn dampnacyon/because he maketh no difference of the lordes bodye. That is/as yt is sayd before/ he that regardeth not the purpose for which it was institute/& puteth no difference betwene this eatyng and other eating (for other eatynge with ought serue the bellye) but thys eatynge was institute and ordeyned/ to serue the soule and inwarde man. And therfore he that abuseth yt to the flesshe eateth and drinketh hys owyn dampnacyon. And he commyth vnworthelye to the maundye where the sacrament of Christes bodye is eaten: ye/ where the bodye of the lorde is eaten/ not carnallye wt the teth and bellye but spiritually wt the harte and fayth. Vppon this followeth the text that maister Hoze allegeth and vrgeth for his purpose.

For this cause manye are weake and sike and ge pou- e manie slepe. Yf we had trulie Judged oure selues / we shuld not haue byn Judged Whē we are Judged of the lorde / we are chastened because we shuld not be dampned wt the worlde Wherfore my brethern / when ye come to gether to eate / tarye one for another. Yf any man hunger / lett him eate at home / that ye come not together vnto condempnacyon.

For this cause (that is) for lacke of good examininge of oure selues (as ys before touched) manie are weake and syke in the fayth / & manye slepe / and haue loste their fayth in Christes blode / for lacke of remembraunce of his bodye breaking and bloude shedinge: ye and not that onlie but manye were weake: and sike euyn striken wt bodelye diseases for abusinge the sacrament of his bodye / eatinge the bred wt their teth ād not his bodye wt their hart and mynde and paduenture some slayne for yt / by the strocke of god. wt yf they had truly Judged and examined thē selues for what intent they cam thither and why yt was institute / shuld not haue byn so Judged and chastened of the lorde. For the lorde doth chasten / to bringe vs vnto repentaunce and to mortifie the rebellious membres / that we maye remēber hym. Here ye maye shorte ly perceyue ꝑ minde of Paule. Finis.

¶ An Epitome and shorte rehersall of all this boke shewynge in what poyntes Frith dissenteth from our prelates.

NOw to be shorte / in thes. iij. poyntes frith dissenteth from oure prelates & from maister more

ther Moze ẅ taketh vppon him to be their pre
toure. Oure prelates beleue that in the sacra=
ment remayneth no bred/ but that pt ys torned
in to the naturall bodye of Chriſt both fleshe
bloude & bones. Frith sayth that pt is none ar
ticle of oure Crede: and therfoze let them beleue
pt that will. And he thinketh that there remay
neth bred ſtyll. And that he proueth, iij. maner
of wayes. Fyrſte by the ſcripture of Paule/ ẅ 1. Cor. 10
calleth pt bred saynge the brede ẅ we breake/
ys pt not the fellowſhip of the bodie of chriſte?
Foz we though we be manye/ are yet one bodye
and one bred/ as mannye as are partakers of
one bred. And agayne he sayeth/ as oftē as ye ea 1. Cor. 1
te of this bred oz drike of this cuppe/ you ſhall
ſhewe the lozdes deth vn'pll he come. Also luke
calleth pt bred saying in the Actes they conti= Actes. 2
nued in the fellowſhip of the apoſtoles/ & in the
breakinge of the brede and prayer. Also Chriſte Mat. 26
called the cuppe the frute of a vyne/ saying I Mar. 14
ſhall not from hence forward drinke of the frute Luc. 22
of the vine vntill I drinke that newe in the kin
dom of my father.

Furthermoze nature doth teache you that wt ẅ
the bred and wine continue in their nature. Foz
the bred muldeth yf pt be kept longe/ ye & wo=
mis bred in pt. And ẏ pooze mouſe will runne a
waye ẅ pt and eate pt/ ẅ are euidence ynough
that there remaynith bred. Also the wine yf pt
were reſerued/ would war ſower/ as they confeſſe
them ſelues. And therfoze they howſell the laye
people/ but ẅ one kinde onlye: because the wine
can not cōtinue noz be reſerued to haue readye
at hande

at hande / when nede were. And sureiye as yt there remayned no bred / yt could not mould nor war full of wormes / euyn so yt there remayned no wine / yt could not war sower. And therfore yt is but fanise doctrine that our plates so long haue taught & publisshed.

Finallie that ther remaineth bred / might be proued by the authorite of manie doctoures yo calle yt bred & wine / euyn as Christe & his apostelis ded And though some sophisters wolde wreste their sayinge / and expoũd thẽ after their owyn phantasie / yet shall I allege thẽ one doctoure yo was pope / that maketh so plaine yo vs that they shall neuer be able to auoyde hym.

Gelasius in concilio Ro.

For pope Gelasius writeth on this maner. certe sacramẽta q̃ sumimus corporis & sanguinis christi, diuinę res sunt, propter q̃d & per eadẽ diuinæ efficimur cõsortes naturæ. & tamẽ nõ desinit esse substãtia uel natura panis et uini, sed pmanet in suę pprietate naturæ. & certe imago et similitudo corporis & sanguinis christi in actione misteriorũ celebrantur. That is to saie / sureiye the sacramẽt of the bodye & bloude of Christe yo we receyue / are a godiye thynge / & therfore thorough them are we made ptakers of the godly nature. And yet doth yt not cease to be the substãce or nature of bred and wine / but they continue in the proper tie of their owyn nature. And surely the image and similitude of the bodye and bloude are celebrated in the acte of the misterys This I am sure / that no mã can auoyd yt / nor so wrest yt / but that all men shall sone espye hys folye / and therfore I maye conclude that there remayneth the

substance

substance and nature of brede & wine.

The seconde poynte wherin Frith dissenteth from oure prelates and theire doctoure.

The prelates beleue that his verie flesshe is ꝑsent to the teth of thē that eate the sacrament, and that the wicked eate his verye bodye Frith sayth that yt is none article of our Crede and therfore he reherseth that he is in no ieoperdye though he beleue yt not. And he thinketh that his flesshe is not ꝑsent vnto the teth of thē that receyue the sacrament. For hys flesshe is onlye in one place at once. And that he proueth both by the auctorite of Sainct Austen ad Dardanum, and also by the auctorite of Fulgentius ad Thrasimūdum libro 2o. as before apereth in the boke. And Frythe sayth that the wicked eate not hys verye flesshe although they receue the sacrament. And that he proueth by the scripture, doctoures and good reason grounded vpon the scryptures.

The scripture is this, he that eateth christes bodie hath euerlastinge life, but the wicked hath not euerlastinge life, ergo then the wicked eats not his bodye. Agayne the scrypture sayeth he that eateth christes flesshe & drinketh his blonde abydeth in christe & christe in hi but the wicked abyde not in christe nor christe i hī, ergo the wicked eate not his flesshe nor drinke his blonde. Ioan. 6

This maye also be confyrmed by good auctorite. For sainct Austen sayeth he that abydeth not in christe & in whōchriste abydeth not, id ou dowbte he eateth not his flesshe nor drinketh his blonde Augustī in ser. de sacra se paschę.

bloude/although he eate & drinke the sacramẽt of so great a thinge vnto his dampnation.

Beda. And euen the same wordes hathe beda vppon the tenth chapter of the fyrste pistle to the Corinthians.

Augustī. de ciuitate Dei in libro. 21. cap. 25. Agayne S. Austene sayeth/he that abideth not in me & in whom I abyde not/ let him not saye nor thinke/that he eateth my bodye or drinketh my bloude. And euen the same wordes hath Beda vppon the xxi chapter of the firste epistle to the Corinthiãs. And euen the same sentẽce hath Ambrose/and Prosper/ād Beda vppon the. xi chapter of the firste pistle to the Corinthians.

Finallye this maye be proued by good reason grounded vppon the scripture. Christ wold not suffer marye (though she loued him well) to touche him/because she lacked one poynt of faythe/ and did not beleue that he was equale wt his father. And therfore be reason yt muste followe/ that he wil not suffer the wicked (wt nether haue good faith nor loue towardes hī) both to touche him and eate him in to their vnclene wdies

Now seth this is proued true that the wicked eate not his bodie/ yt must also therof nedes followe/that the sacramẽt is not his naturall wdie For they do eate the sacramẽt as all men knowe

Welldes that the faithfull do not eate christes wdye wt their teth. And therfore yt muste follow e that the wicked do not eate yt wt ther teth. Theantecedẽt or first pte of the reason is proued by the wordes of cẽrist wt saith that the flesh profiteth nothinge at all/meaning that yt with not

Ioan. 6 pfite as they vnderstode him: that is to saie/ yt

profyteth

proueth nothinge to be eaten carnallie wᵗ theyr teth & bellye/as they vnderstode him. For eis yᵗ prophyteth moche to be eatē spūallye/that ys to saye/is beleue that thorough his bodye breakinge and bloud shedinge oure sinnes are purged. And thus with Origene/s. Austen/Beda/Chrisostome/and Athanasius expouñ yᵗ/as apereth in the woke before. And therfore Frith saith that onlie faithfull mē eate his bodie: not wᵗ ther teth and mouth/but wᵗ their faieth ād harte/ꝑ digest yt in to the bowelles of their soules thorough beleuing that yt was brokē on the crosse/to wasshe awaye their synnes. And the wicked eate not his bodye but onlye the bred and there dāpnacyon/because they eate him not spūallie: that is/because they beleue not in his bodie breakinge and bloude shedinge.

¶ The third poynt wherin Frith dissenteth from your prelates and their proctoure.

The blates beleue that men oughte to worshipp the sacrament but Frith saith naye/ād affirmith that yt is Idolatrye to worshipp yt: And he sayth that Christ and hys appostylles taught vs not so to do: nether did the holy fathers so teache vs. And Frith saith that the auctoures of this worshipinge are the childerne of pdicion wᵗ haue ouerwhelmed this worlde wᵗ synne. Neuertheiesse we muste receyue yt reuerentlye because of the doctrine that yt bryngith vs. For it preacheth christes vᵗth vnto vs/ & discribeth yt before oure eyen/euen as a faithfull pchar by the worde doth in still yt in to vs by our eares ād hearing. And that yt supplyeth

the

the Rowme of a prechar is euident by the wor-
des of ſ. Auſten wh ſayeth. Paulus q̄uis portaret
ſarcinā corporis quod aggrauat animā, potuit ta-
men ſignificando predicare Dominū ieſum chri-
ſtum, aliter' per linguā ſuam, aliter per epiſtolam,
aliter per ſacramentū corporis chriſti. That is to
ſaye, though Paule did bere the burthen of the
bodye wh doth honorate the ſoule, yet was he ab
le in ſygnifying to preache the lorde Jeſus-chri-
ſte, one waye by his tonge, and a nother waie bi
a piſtle, and a nother waye by the ſacrament of
Chriſtes bodye. ꝛc. For as the people by vnder-
ſtonding the ſygnifycacion of the wordes wh he
ſpake did heare the glorious goſpell of god, and
as by the readynge of his piſtle they vnderſtod
his mynde and receyued the worde of the ſoules
helth, ſo by the miniſtracyon of the ſacrament
they might ſee wh ther eyen the thinge wh they har
de & rede & ſo haue their ſences occupied about
the miſſerye, that they might the more erneſtlie
preynt it in their minde. As by exāple: The pro
phet Hieremie beinge in Hieruſalem in the ty-
me of Sedechias kynge of the Jewes, prophe-
ſyed & ſached vnto thē, that they ſhuld be take
ieremie. 27 ſloners of Nabugodonoſor the kynge of Baby-
lon. And the Jewes were angrye wh him & wold
not beleue his wordes. And therfore he made a
chayne or fetters of wode & put thē a bout his nec
ke & ypholld agaynſt & preached that they ſhuld
be taken ſloners & lede captiue in to Babylon.
And as his wordes did certifye their eares that
they ſhuld be ſubdued, ſo the chayne did preſent
their captiuite euen before their eyen. wh thinge

did

did more vehemētlye worke in thē then the bare
wordes could do/ & euen so yt is in the sacramēt
For likewise as the wordes did in stil yt in to
o^r eares/that his bodie was geuen for vs/ & his
bloud shed for the remission of o^r sinnes/euē so
did the ministratiō of the sacramēt expresse the
same thinge vnto o^r sight. & do the more effec-
ually moue vs/ then the bare wordes might do
and make vs more attent vnto the thinge/ that
we maye wholye gene thākes vnto god & praye
se hym for his bountuous benefites. And there-
fore leynge yt is as a schar/ expressinge vnto our
sight the same thinge that the wordes doo to our
eares/you must receyue yt wt reuerēs & sobr
behavyoure/aduertisinge the thing/that yt re-
senteth vnto you. And euē the same honoure is
due vnto yt wt is geuen vnto the scripture that
is the worde of god. For vnto that must a man
deuoutlie geue eare/ & reuerentlie take the boke
in hyshāde: ye & yf he kisse the boke for the wor-
thines sake that he learneth there oute/he is to be cō
mēded, Neuertheiesse yf he should goo sence his
boke/men might well thinke that he were verie
childyshe. But yf he should kneie downe & praie
to his boke then he did cōmitte playne idolatrie

Consider deare brethern what I saie & anoy-
de this Jeopdie. wt thinge auoyded/ I care not
as touchinge the presence of his bodye/ though
you beleue that his naturall flesh be there in de-
de(& not onlye in a mistery as I haue taught)
For whē the Jeoperdye is passe/ he were a fole
that wolde be contentyous for a thinge as lon-
ge as there comyth no hurte therbye.

The germanes wo beleue the presence of his wo dye/do not worshyp yt/ but playnly teache the contrarye and in that poynt (thankes be to god) all they whom you call heryticks/do agre full= well. Onlye auoyde thys Idolatrye and I de= spye no more.

¶ The conclusion of this treatise.

Owe deare brethern I beseche you for the mercye that ye loke for in Christ Jesu / that you accept thys worke wo a syngle eye and no contentyons harte for necessite hath cõpelled me to wryte yt/ because I was in formed both of my lorde of win chester and other creadyble persons/ that I had by the meanes of my fyrst treatise offended many men. Which thinge maye well be true: For yt was to slender to enstructe all thẽ wo haue sins sene yt/ albe yt yt were lusficyent for their vse to whom yt was fyrst deliuered. And therfore I thought yt not onlye expedient but also necessa rie/ to enstructe them further in the truth/ that they might se plaine cuidẽce of that thing wher in they were offended.

By this wearke you shall espye their blasphe mies & the venemous tonges wher wo they skla under not onlye them that publyshe the truthe/ but euyn the truth yt selfe. They shame not to saye/ that we affyrme yt to be onlye bred and no thinge els. And we saye not so: but we saye that beside the substance of bred/ yt is the sacrament of Christes bodye and bloud. As the pope hans

kyng

ſyng before the tauerne dooze ys moze then bare pupe. Foz beſide the ſubſtance of pupe/yt ys a ſigne/and ſignifyeth that there is wyne to be ſould. And this ſacrament ſignifyeth vnto vs and poynteth oute before oure eyes that as verely as that bzed is bzoken/ſo verely was chziſtes bodye bzoken foz our ſynnes: And as that bzed is diſtributed vnto vs/ſo is hys bodie and fructe of hys paſſyon diſtributed vnto all hys faythfull. And as the bzed comfoztyth the bodie ſo doth the fayth in Chziſtes deth cofozte oure ſoules. And as ſurelye as we haue that bzed and eate yt wyth oure mouth and teth/and knowe by our ſenſes that we haue yt ẅ in vs/and are partakers therof: no moze nede we to doubte of hys bodye and bloud/but that thozough fayth/ we are as ſure of thē/aswe are ſure of that bzed As yt is ſufficientlye declared in my boke.

Agayne you maye perceyue how wyckedlye they repoꝛt on vs ẅ affyrme that we diſhonoure yt ẅ geue yt the right honoure that yt ought to haue. And you do playnlye diſhonoure yt/ẅ geue vnto yt the honoure that is onlye dew vnto god. We geue yt the ſame honoure that we geue vnto the holye ſcripture & wozde of god/becauſe yt expzeſſeth vnto our ſenſes the deth of our ſauioure/and doth moze dyſcrye pzent yt ẅ in vs. And therfoze we calle yt an holye ſacrament/as we calle goddes wozde/holye ſcripture. And we receyue this ſacrament ẅ great reuerence/cuyn as we reuerrentlye reade oz heare pzeached the holye wozde of God ẅ conteyneth the heith of o⁹ ſoules. And we graunt that

hys bodye ys present with the bred as yt ys w̄
the word/and with both yt ys verely receyued
and eaten thorough fayth. But yf we shuld kne
le downe and praye vnto the holye scrypture/
men might count vs foles/and might lawfullye
saye/ that we do not honoure the scripture by
that meanes/but rather dishonoure yt. For the
right honoure of a thinge ys/ to vse yt for that
entent that yt was institute of god. And he that
abuseth yt to any other purpose/ with in dede dis
honoure yt. And ykewise yt is in the sacramēt
w̄ was institute to kepe in memorye the deth of
thrist/ w̄ yf we do any other wise honoure/ then
we w̄ the holye scripture (vnto the w̄ we maye
in no wise make our prayers) I saye that then
we shulde vtterlie dishonoure yt. Iuoyde ther
fore this poynt of Idolatrye/and all ys saffe.

Finallye we saye that they speake well and
faythfullye w̄ saye that they goo to the bodie &
receue the bodye of Christ/ and that they spea-
ke vilynouslye & wickedlye w̄ saye that they on
lye receyue bred or the signe of his bodye for in
so sayinge they declare theyr infidelyte. For
the faythfull wyll reakyn that he is cupll reput
ted of and reputed for a traytour e and a nother
Iudas/ yf men shuld saye of hym that he did on
lye receyue the sacramēt/ and not also the thyn
ge which the sacramēt doth signifye. For alle tē
he onlie eateth the bred sacramētall w̄ his mouth
and teth: yet w̄ his harte and fayth in wardlye/
he eate the the very thinge yt selfe w̄ the sacra-
ment owtwardlye dothe represent

And of this sprynge the maner of speakin ges
that the

that the old fathers do somtyme vse / wt at the
first sight mought seame cõtrarie to o^r sentense
But yf they be well põdered / yt maye sone be le
ne / how they shuld be taken. For many tymes
when they speake of the sacrament & outward
eatyng / they applye vnto the sacrament & owt=
ward eatinge / the frute and cõditions of the in
warde eatinge and thinge yt selfe / because that
in a faythfull man they are so Sacramentlye Joy=
ned that the one is neuer wt oute the other. As
by exãple / Marye is named the mother of god
and yet she is not the mother of hys godhed by
the wt parte onlye he is called god / but because
she is hys mother / as touchinge his manhode /
and the godhed is so annexed wt the mãhed that
they both / make but one person / therfore ys she
called the mother of god / wt in dede yf y^e wy=
selye weyed / shalbe founde to be abused speache
And yet neuertheiesse yt may very well be vsyd
yf men vnderstond what ys ment therbye / but
yf thorough the vse of thys speache / men shuld
fal in to suche an errour that wold affyrme ou
re ladye to be in dede the mother of hys god=
hed / then necessyte shuld compell vs to make a
dystynctyon betwene the nature of hys god=
hed and the nature of hys manhod / and so to
expound the mater vnto them / and bringe them
home agayne in to the ryght vnderstondynge.
As we are now constrayned to do in thys sa=
crament / because you misteonstrue the sayin=
ges of the scrypture and Doctoures. Wyych
notwythstondyng (yf a man vnderstond them)
saye very well.

And many suche maner of speaches are contay
ned in the scripture: As where christ saieth Jo
an.3.there shall no man ascend in to heuin / but
he that discēdeth frō heuē / the sone of mā ẅ ys
in heuin. Thys text doth saye that the sonne of
mā was thē in heuē / whē he spake thes wordes
vnto nicodemus here ou perith ẅ thinge all wi
se mē cōsent to be vnderstond / propter unitatem
personę: That is to saye / for the vnite of the per
son. For albe it his godhed was in euerie place
at that tyme / yet was not his mānhod (by the ẅ
he was called the sonne of man) in heuin at that
tyme. And yet christ sayd that yt was in heuen
for the vnite of his pson. For his godhed was
in heuen ād because the godhed ād manhode ma
de one pson / therfore yt was ascrybed vnto the
manhod ẅ was onlye veretied vppon the god
hed / as saint Austen ad Dardanum doth deily
gentlye declare.

August.

And lyke wise in the sacramēt of baptime / be
cause the inward worckinge of the holye goste is
euer ānexed in the faythfull / vnto the outward
ceremonye: therfore somtyme the frute of the in
ward baptyme ys ascrybed onto the outward
warke. And so the scripture vseth to speake of
the outward baptime as thoughe yt were the in
ward: that is to saye / the spyrit of god. And ther
fore s. Paule sayeth that we are buried ẅ chri=
ste thoroughe baptime. And yet as s. Austene ex
poundeth yt / the outeward baptime dothe but
signifie this buriall. And agayne paule sayeth /
as manye as are baptised haue put christ vppō
thē. And yet in dede oure outeward baptyme
doth but

Augustinus ad wnifacium

doth but signifie/ that we haue put christe vpon vs. But by the inward baptime (which is the water of liffe and spirite of god) we haue in dede put him vppon vs and lyue in hym and he in vs. Which not withstondynge ys verye false for all the outeward baptyme / in them that receyue yt not in fayth. And vnto them yt is but abare sygne/ Wherof they get no profyte/ but dampnacyon.

And here you maye euydentlye perceyue howe yt ys some tyme in scripture ascrybed vnto the outeward worke & ceremonye/ wch ys onlye true in the inward veryte. And this place shall expound all the old doctoures whiche seame contrarye to our sentense, And therfore Marke yt well.

Thus haue you my mynde further vppō the sacrament of the bodie and bloud of Christe. Wherin yf you reaken that I haue byn to longe in repeting one thinge so often/ I shall praie you of pardon. But surelie me thought I cold not be shorter. For the worlde is suche now a dayes that some wolde heare and can not: and some do heare and will not. And therfore I am cōpelled so often to repete that thinge whiche a wise man wolde vnderstond with haiue the wordes.

I Praye Christen reader that the worde of GOD maye encrease & that God maye be glorifyed thorough my bonden.

AMEN.

G.R. III.
BR. MUS.

¶ The articles wherfore Johan Frith died which he wrote in newgate the. 23. daye of June/ the yere of oure Lorde. 1533.

Doute not deare brethern/ but that yt dothe/ some deale vexe you/ to see the one parte haue all the wordes/ and freely to speake what they lyste/ and the other to be put to silence/ and not to be harde indifferently. But referre youre maters to God/ whiche shortly shall Judge after a nother facyon. But in the meane season/ I shall rehearse vnto you the articles for whyche I am condempned.

G.R.e III. B.R. MUS

¶ They examined me but of two articles whyche are these.

1. Article

Fyrste whyther I thoughte/ there were no purgatory to purge the sowle after this present lyfe. And I sayd/ that I thoughte there was none. For man ys made but of two partes/ the body and the sowle. And the body ys purged by the crosse of Christe/ wherwith he layeth apon euery chylde that he receauyth: as affliction/ worldly oppression/ persecution/ emprisonment &c. and dethe finisshith synne. And the sowle is purged by the worde of god/ whiche we receaue thorow faythe/ vnto the healthe and saluacyon both of body & sowle.

Now & yf I dyd knowe any thirde yte wherof we are made/ I wolde also gladly graūt the. 3. purgatory but seyng/ I knowe none suche/ I muste

denye the popes purgatory. Neuertheles I co unte nether parte a necessary article of our fay= the / necessarely to be beleauyd vnder payne of dampnacyon / wyther ther be suche a purgato= ry or not.

2. article. The seconde article was thys / whyther that I thoughte / that the sacramēt of the aulter was the body of Christe. And I sayd ye / that I tho= ughte that yt was bothe christes body / and also our body / as S. Paulle sayethe. 1. Cor. 10. cha.

In that yt ys made one brede of many grayn= nes yt is our body sygnifying that we though we be many / are yet one body: and lyke wyse of the wyne in that yt is made one wyne / of ma= ny grapes.

And agayne in that yt is broken / yt is Chri stes body / signyfyeng that hys body shulde be broken / that is to say suffer dethe / to redeme vs from our inquites.

In that yt was distributed / yt was christes body / sygn: fyeng that as verely / as that sacra= ment is distributyd vnto vs / so verely ys Chri stes body / and the frute of hys passyon distribu ted vnto all faythfull men.

In that yt ys receauyd / yt is Christes body sygnifying that as verely / as the outwarde mā receauyth the sacrament with his tethe / & mou= the / so verely dothe the inward mā / thorow fay the / receaue Christes body & frute of his passy on / and ys as sure of yt / as of the brede that he eatyth.

Another question. Well sayd they / do you not thincke / that hys very naturall body / bothe flesshe and bloude ys real=

really contayned vnder the sacrament/and there actually present/beside all similitudes. No sayd I/I do not so thincke. Notwithstonding I woulde not that any shulde counte that I make my saynge(whiche is the negatiue) any artycle of the saythe. For euen as I saye that you ought to not to make any necessary article of ꝑ saythe of youre parte(whiche is the affyrmatiue). So I saye agayne/that we make none necessary article of the faithe of owre parte, but leue yt indifferent for all men to Iudge therin, as God shall open his harte/and no syde to condempne or dispise the tother/but to nourishe in all thinges brotherlye loue/and to beare others infyrmytes.

¶ An answere.

The texte of sait Austyn whiche they therale gyd agenst me/was this: that in the sacrament Christe was borne in his owne handes. Whervnto I sayd/that s. Austyn dothe full well expounde him selfe. For in a nother place he saythe Ferebatur tanq̄ in manibus suis. That is/he was borne after a certen maner/in his owne handes And by that he saythe after a certen maner, ye may sone perceaue what he meanythe.

S. Austins text.

How be yt yf s. Austyn had not thus expounded hym selfe/yett he saythe ad Bonifaciū/that the sacrament of a thinge/hathe a similitude or propertie of the thinge whiche yt sygnifyethe. And for that cause yt hathe many tymes/the name of the verye thige which yt sygnifieth. And so he saythe that he bare him self, because he bare the scrament of his body and bloude whiche dyd so ernestly expresse him selfe, that nothyng

aught

myght moze do yt. If you reade the place of S. Iusten ad Bonifacium / whyche I allege in my laste boke / ye shall soneler them answeryd.

Chrisostomus. Another place they allegyd out of Chrisostum / which at the fyrste blusshe semyth to make well for them. But yf yt be well wayed / yt maketh moche lesse for them then they wene. The wordes are these.

Chrisostomus wordes. Doist thou see brede & wine? do they departe from the into the draughte as other meates do? God forbidde for as in ware wyen yt cõmyth to the fyer / nothynge of the substance remayneth nor abundyth: so ryght wyse thynche that the mysteryes are consumyd by the substance of the body.

» These wordes I erpoundyd / by the wordes of the same doctor saint Chrisostum / whiche in a nother homelye saythe on this maner. The inwarde eyes as sone as they se the breade / they flye ouer all creatures and thynche not of the breade that is baken of the baker / but of the bride of euerlastyng lyfe / whiche ys syguifyed by the misticall brede.

Now conferre these places to gyther ad you shall perceaue / that the laste erpoundyth the fyrste clerely. Fyrste he saythe / wyst thou see bride and wyne / I answere by the seconde / nay. For the inwarde eyes as sone as they see the brede / thynck not of yt / but of the thynge yt sellfe that ys syguifyed therby. And so he seyth yt and seyth yt not. He seyth yt wyth hys outwarde and carnall eyen / but wyth hys inward eyen seyth yt not. That ys to saye / regarde not the

bride

bzede oz thyncke not on pt Eue as we cõmenly saye/whē we playe a gayme negligẽly (by my truthe I see not what I doe) meanyng that our mindes/is not apõ that thige whyche we see wt̄ outwarde eyn. And like wise we may answere the next parte/where he saythe.

Woo they departe from the in to the dzaughte/as other meates doo? I say forsouthe sayd I for other meathes doe ōly come to nourysshe the body/and to departe in to the dzaughte. But thys meate that I here receaue/ys spyrytuall meate/receyued with faythe/ād nourysshetȝ vs euerlastyngly/bothe body ānd sowle/ād neuer enterith into the dzaughte. And eue as before the outwarde eyn we see the bzeade/and yet the inwarde eyn we not regarde that oz thyncke apon yt. So lyke wise the outwarde man dygesteth the bzeade/& casteth yt in to the dzaughte. And yet the inwarde man dothe not regarde that noz thyncke apon yt. But thynkyth on the thyng yt selfe that ys sygnyfyed/by that bzeade.

The exposicyon of sayncte Chrysostome. text

the true meaning of Chrisostome wordes

And therfore sayd Crysostum euen a lytle before the wozdes whyche they here allegyd/lyfte vp youre mynde ād hartes (sayde he) where by he monisheth vs/to loke apon & cõsyder those heuenly thinges/wyche are repzesented and sygnyfied by the bzeade ād wyne/and not to marke the bzeade and wyne in yt selfe.

Here they will saye vnto me/that yt is not crysostũs mynde (foz by his exãple he playnly sheweth that there remanyth no bzede noz wyne) that I denye. Foz the example in thys place/

pzouyth

prouith no moze but that ye ſhall not thinke on the bzede and wine/no moze then yf they werre not there/but only on that thinge which is ſignified by them. And that ye may euidently perceiue by the wordes folowing where he ſaith/thinke that the miſterys are conſumed by the ſubſtāce of the body.

Solutiō

Now wither Chriſoſtum thought that there remayned bzede oz non/bothe wayes ſhall oure purpoſe be prouyd. Firſte yf he thought there remayned ſtill bzede & wine/then we haue our purpoſe. Now yf he thought that the bzede and wine remayned not/but were chaunged/then are the bzede & wine nether miſteries noz ſacramentes of the body & bloude of chriſte. Foz that that is not/can nether be miſtery noz ſacrament.

Finally yf he ſpeake of the outwarde appeaſāce of bzeade: then we knowe that that remayneth ſtyll and is not conſumed by the ſubſtance of the bodie. And therfoze he muſte nedes be vnderſtond as I take him.

Conclu-ſion.

I thincke many men wonder how I cā dye in this article/ſeyng that yt is no neceſſary article of oure fayth/foz I graunte that neyther yt: is an article neceſſary to be beleaued vnder payne of dampnacion/but leue yt as a thinge indifferent/to thincke therin as god ſhall inſtyll in euery mans minde/and that neyther parte cōdempne other foz thys mater/but receyue eche other in brotherly loue/reſeruinge eche others infirmite to god.

Beholde the cauſe

The cauſe of my dethe is this/becauſe I can not in conſciens abiure and ſwere/that our pre-

lates

lates opinion of the sacrament (that is, that the substaunce of bzede and wine is vereiy chaunged in to the flesshe and bloude of our sauiour Jesus Chzist) is an vndouted/ article of the fayth/ necessary to be beleauid vnder paine of dāpnacyon. of my d the.

How thoughe thys oppynion wer in deade true (wiche thinge they can nether pzoue true by scripture noz doctozs) yet couide I not in conscience graunte that yt shulde be an artycle of the fayth necessarie to be beleuid &c. Foz there are many verites/ wiche yet may be no suche articles of our faithe. It is true that I lay in p I wzote this/ how be yt I wolde not receaue zōs whē this truthe foz an article of oure fayth Foz you may thinke the contrary wt out all Jeoperdy of dammacion. Note.

¶ The cause why I can not beleue there opinion of transmutacion is this.

Fyrste because I thincke vereiy that yt ys fauise ād can nether be pzoued by scripture noz faithfull doctoures/ yf they be well pondered. 3. causes.

The second cause is this, because I will not bynde the congregacion of Chzistē (by myn example) to admitte any necessary article by syde oure crede/ and specialy none suche as can not be pzoued true by scripture. And I say that the churche/ as they cause yt/ can not cōpelle vs to receaue any suche articles to be of necessitie vnder payne of dampnacion.

The thirde cause is/ because I dare not be so presumptuous in entering in to goddes Judgment, as to make the pzelates in this poynte an

necessa-

The articles wherfore John Frith died.

necessary article of oure faythe. For then shall he dampnably condempne all the germanes & Almaynes, wyth infinite moo, whyche in deade do not beleeue nor thynke that the substance of bread and wine ys chaunged in to the substance of Christes naturall body. And surely I can not be so folishe hardy as to condempne suche an infinite nombre for oure prelates pleasures.

Thus all the Germaynes and Almaynes, bothe of Lutherrs syde and also of Oecolampadius, doo hooly approue my mater. And surely I thincke ther ys noman that hathe a pure conscience, but he will thyncke that I dye ryghtuously. For that this transubstanciation should be a necessary article of the faythe, I thyncke no man can sayt wt a good conscience, all though yt were true in dede.

Per me John Frythe.

¶ Imprintid at Monster, Anno. 1533
By me Conrade Willems.